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The Living Church

VOL. XXX. MILWAUKEE, WIS.—FEBRUARY 27, 1904. No. 17

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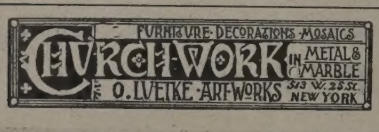

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The Living Church

Vol. XXX. MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 27, 1904. No. 17

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

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AD CLERUM.

"Sacerdos sacris vestibus indutus Christi vices gerit, ut Deum pro se et pro omni populo suppliciter et humiliter roget. Habet ante se et retro Dominicae crucis signum, ad memorandam jugiter Christi Passionem. Ante se crucem in casula portat, ut Christi vestigia diligenter inspiciat, et sequi serventer studeat. Post se cruce signatus est, ut adversa quaelibet ab aliis illata, clementer pro Deo toleret. Ante se crucem gerit, ut propria peccata lugeat: post se ut aliorum etiam commissa per compassionem defleat, et se medium inter Deum et peccatorem, constitutum esse sciat:

Quando sacerdos celebrat, Deum honorat, angelos laetificat, Ecclesiam aedificat, vivos adjuvat, defunctis requiem praestat: et sese omnium bonorum participem efficit."—*Thom. a Kemp., Im. Christ.*

HOW shall Christ's victory become ours? "This is the victory that overcometh the world, even your faith." Next Sunday, therefore, the Second in Lent, we are shown Christ developing and increasing our faith, that He may say, "Be it unto thee even as thou wilt," handing over His Almightiness for us to use. For faith finds voice in prayer, and prayer is "the arm that moves the Arm that moves the world."

First must be the knowledge of our own helplessness, that "we have no power of ourselves to help ourselves." So the Collect.

Then there must be the assurance that God is on our side, that He wills our salvation and sanctification. So the Epistle.

Lastly, there must be the determination not to be turned aside by God's seeming delay to hear our cry. So the Gospel.

The woman of Canaan begins with the borrowed words of a conventional phrase. "Thou Son of David" was singularly meaningless on her alien lips. She treats Christ as a stranger; He may remain such if He only grants her request. "Not Thee, but Thine." As, stung by His contempt, she gazes after His retreating form, she realizes that she has a claim upon Him. He has known a mother's love; He must not despise a mother's grief. Then she pursues Him and owns herself a subject of His universal Kingliness. "Lord, help me." So faith triumphs. She is heard.

Do we appeal to Jesus in temptation, as if we had a personal claim upon Him, our Brother and our God? †

Constantine the Great, in order to reclaim a miser, took a lance and marked out a space of ground of the size of the human body, and said to him: "Add heap to heap, accumulate riches upon riches, extend the bounds of your possessions, conquer the whole world, and in a few days such a spot as this will be all that you will have."

The Anglican mission in New Guinea has made remarkable progress during the last five years. It has now 53 workers, 12 mission stations, 40 preaching places, 300 baptized natives, 100 communicants, and more than 1,000 scholars in its schools. As to the results, listen to the Governor of New Guinea: "A man must go with a gun in those parts of the island where there are no missions. An umbrella suffices in the districts under missionary influence."—*New Zealand Church News.*

STEPS TOWARD CHRISTIAN UNITY.

WE CONGRATULATE our friends of the Presbyterians upon the unanimous agreement in joint committee favorable to the union of the Presbyterian and the Cumberland Presbyterian bodies into one organization. It is true this agreement must first be accepted by the several presbyteries and then ratified by the General Assemblies of both bodies; but the agreement of the committees from both denominations presages probably the early agreement of the bodies themselves.

We have, then, distinctive movements toward unity on the part of Christians of both Presbyterian and Congregational polities, the latter, embracing three independent organizations, having previously been noted. And this is quite in line with the direction which the steps toward ultimate general unity must inevitably take. The doctrinal differences among Christians, which once were the greatest hindrances toward unity, are to-day far less divisive in practice than are the differences in polity. If the Catholic world might resolve itself into two bodies under, respectively, Papal and Episcopal regime, and the Protestant world into two of Presbyterian and Congregational polity respectively, we should have a condition far from ideal and by no means final, but yet a long way in advance of our present condition. Practically, we believe that some such crystalization of forces must precede any unity between Christians of differing polities.

It is for that reason that we, for our part, have felt that movements toward unity between Anglicans and foreign non-Roman Catholics—Greeks, Russians, Syrians, Poles, or others—are more in the line of practical policies than is any basis for agreement between this Church and Protestant Christians at home. It is not that we are apathetic in viewing the great desirability of unity between the Church and the orthodox denominations of American Protestants. Our fellow citizenship in one land, our common language, our common use of a common translation of the Bible, and the common religious heritage of English speaking people from the days when the Church of England embraced all English Christians, all lend reason for feeling that unity at home would, of all phases of Christian unity, be the most pleasing to us. We thoroughly sympathize with the efforts of those noble Christians in our own communion who are laboring to bring about such results.

But, to our regret, we see absolutely no hope of achieving such unity in any near future. The unity of separate polities seems to us the inevitably natural and reasonable—probably, also, the divinely led—initial stage of any general unity. The movement initiated by Churchmen in 1886 failed completely, except to the extent of showing our good will to our Protestant fellow Christians. Individual turnings toward the Church from the sects there are in large numbers; but any measure of union with the Presbyterian, Congregational, or other Protestant organizations *as such,* seems as far distant and immediately hopeless as it ever did.

Why, then, should not all those earnest Churchmen who are honestly and sincerely working in the interest of Christian Unity, accept the inevitable and seek that unity, step by step, first among those other world-wide Christians of non-Papal, Episcopal regime, who are already one with us in polity? Not only does this seem to be the sensible and divinely marked out course, but it is also the only one that seems immediately promising. The attitude toward us of these other Episcopal Churches throughout the world is, for the first time in a thousand years, distinctly conciliatory and friendly. Russian Churchmen, in the security of their strength at home, Greek Churchmen, in their friendship born of past relations, Syrian Churchmen, in their attempts at self elevation from ignorance and popular error, American Polish Catholics, in their difficult fight against the enormous strength of American Romanism, and Old Catholics in Europe—each and all have shown by many friendly acts and even by direct overtures to us, their desire that we should all come together in one world-wide communion. Who can estimate the tremendous power which such a Catholic body of Christians would exert in the world at large? Who can look upon such a prospect without an earnest prayer to Almighty God to speed the day?

And what stands in the way? Absolutely, only the narrow, Anglican insularity, which we Americans are so quick to point out in our brothers who remain in their island home, and so slow to discover in ourselves. We are too narrow-minded. We do not look at the subject of Christian Unity from the whole-world point of view. Our vision does not extend beyond English speaking and English descended people. We are even untouched by the cosmopolitanism of America. We cherish the idea of a distinctively "Anglican" Church, which shall be based solely on English traditions, English history, and even English prejudice. We are too small minded to grasp the idea of a Church as cosmopolitan as is the American State, taking a dignified place in the council of national Catholic Churches, not only Anglican but world-wide. Why is our vision so limited? Why are Churchmen so narrow minded? Why do we pursue the butterfly of unity with Christians who do not desire our friendship and repudiate our polity, while we turn the coldest shoulder possible to those fellow Christians not of English descent or inheritance, who have themselves made the initial approaches to us?

Surely we have a right to look for greater wisdom, larger breadth of mind, keener sympathy, from American Churchmen of all schools of thought. The contest between Catholic Churchmanship and Broad or Low Churchmanship resolves itself into the same division which in English politics was spoken of as Greater Britain versus Little Englanders. Will Churchmen for ever make of themselves merely insular Little Englanders, devoid of ideas bigger than reverence—right in its way—for their Anglican ancestry? Will they hold the American Church back to a "splendid isolation" which is wrapt up in itself, and splendid because it admits only the contemplation of its own super-excellence?

Or shall we sometime succeed in breaking down the walls of Narrow Churchmanship which, under the guise of various party names, seeks to restrict this Church into the outgrown limits of an English-descended sect, proud only of its Anglicanism, and thanking its heavenly Father that it is not as other men are?

The questions, small or great, which from time to time come before the Church for solution, all resolve themselves into this greater question. Men may speak of specific issues as small. Sometimes they are. But our treatment of the small questions in the great issue is that which fits us or unfits us to serve as the meeting ground for a world-wide alliance of non-Papal Episcopal Churches, which shall, in turn, and in God's good time, remote though it may be, serve also for Papal and for Presbyterian and Congregational Christians to find common ground.

Are we broad enough to be entrusted with such a mission in God's world?

Or shall we bury the talent God has given us, and at the great assize return it to Him with the self-complacent answer, that we have maintained an existence of strict respectability, preserving our excellent English inheritance, and taking care that we have not been soiled or contaminated by brushing too closely against those common, inferior people, upon whom Almighty God, in His inscrutable wisdom, did not bestow an English ancestry, and from whom therefore—a *therefore* of our own creation—we have held steadily aloof, in the firm conviction that we Anglicans, and we alone, are God's chosen, peculiar people?

THE DIFFUSION OF CATHOLICITY IN THE CHURCH.

WE FIND both in the Boston *Transcript* and in the Hartford *Times,* an identical consideration of matters within the Church, of which the following is a condensation:

"Episcopalians profoundly regret the action of Rev. R. C. Fillingham of Hexton, Hertfordshire, England, in coming to this country to attack ritualistic services, and if possible to modify them.

"The regret felt in the Episcopal Church is not, it is said, born of apprehension. Leaders in that Church who are in position to know, say that there is less ritualism now than there was five years ago. Controversies between high and low, broad and rational, are, judged by appearances, far less bitter than formerly. One indication is the absolute harmony between the two misionary agencies, the Board of Missions and the American Church Missionary Society. The latter grew out of partisanship, which it has now lost, and is working in all ways with the board. Another is the unity with which Bishops recently elected have been supported by all schools. The Catholic party, so-called, has lost ground for the double reason that the people would not financially support it, and that leaders in it have changed their minds and turned back. Scores of clergy, essaying advanced forms and doctrines, have been compelled to beg for funds for grocers' bills, and after a few years of such experiences given up the struggle. Bishop Doane of Albany, along with several others, has rounded sharp corners in his lines of thought. The actions of these men have had tremendous influence. Smaller men in the Church, taking their cue from Bishop Doane, have changed their attitudes. The names of many such are given by Episcopal leaders. The newspaper organ of the High Church party is more considerate

of its opponents than formerly, and has itself come to deplore ritual merely for the sake of ritual and the æsthetic. Episcopal leaders say, however, that a cause of the setback to the Catholic party was the recent contest over the change of name of the Church. The change was defeated and badly. The strength of the High Church party was tested and found to be small. It is now not much feared, the leaders say, and they add the prediction that within the next five years the Catholic party will show an even more steady loss."

Here is a naive combination of truth and error. Partisanship in the Church is, happily, on the wane. The Catholic "party" has always tried not to be a party at all. If, as a party, it is less militant, it is quite in line with its own purpose. If there is "less ritualism now than there was five years ago," it is because "Ritualism" had come to be the popular term for the unusual in divine service, and the general "levelling up" has brought the ritualist and the non-ritualist so close together that there is no longer room for the unusual in ceremonial. For some years *The Living Church Annual* has been accustomed, at intervals of about five years apart, to gather statistics as to the ceremonial use of American city parishes, and there never was such an issue that did not show a marked increase in ceremonial over its predecessors. The *Tourists' Church Guide* does the same thing in England every two or three years, and there again there is invariably an advance. Consequently it is shown by reliable statistics that ceremonial or "ritualism" steadily though quietly advances.

Just what it is in the "Catholic party" that the people "would not financially support," does not appear, in view of the certain increase in "ritualism" which we have just mentioned. It may be true that some "leaders in it have changed their minds and turned back." The clippings name Bishop Doane as one such. Well, his own Diocese of Albany has just chosen a pronounced Catholic Churchman to be his Coadjutor and successor. Another loss to the "Catholic party" half a century earlier, was John Henry Newman. In both cases there were undoubtedly some "smaller men" who changed their minds also. A similar phenomenon is to be observed in every avenue of thought. Walter Q. Gresham was a leading Republican and then accepted place in a Democratic cabinet. Horace Greeley was an ardent Republican and then ran for President on a Democratic ticket. Senator Teller changed from one party to the other. General Longstreet, the Confederate fighter, became a Republican office-holder. Many old-time Democrats voted for McKinley and some were active workers for his election. It is by no means certain that Mr. Bryan has not changed his views as to the paramount importance of supporting a ticket because it is "regular." The New York *Sun* was once Democratic and became Republican.

But what does all this prove? Absolutely nothing. Every movement loses men, even leaders, at times. If Bishop Doane was once and afterward ceased to be a Catholic leader, most of the Catholic leaders of to-day started in life as Evangelical Churchmen or as Protestant sectarians. The "Catholic party" gains far more than it loses.

Is it true that "The newspaper organ of the High Church party is more considerate of its opponents than formerly, and has itself come to deplore ritual merely for the sake of ritual and the æsthetic"? The Living Church is evidently here referred to. If we have grown "more considerate of [our] opponents," it is because we are gradually becoming better Catholics. We always tried to be considerate. It is comforting to know that we are improving. As to ritual, we do not recall the time when The Living Church ever favored "ritual merely for the sake of ritual and the æsthetic."

And as to the defeat "and badly" in the Name proposition, it is not true. The question was postponed by mutual consent. It may, or may not have been wise action on the part of Catholic Churchmen who consented to it; but such are the facts.

The whole article shows a totally mistaken point of view. Catholicity is the characteristic of the whole Church. The "Catholic party" never claimed or desired a monopoly of it. Its work is to try to arouse all Churchmen to the perception that *they*—the Churchmen of Virginia and Pennsylvania and Massachusetts and the whole country—are pledged to be Catholics, and to help the whole Church to realize its Catholicity. And this attempt is largely successful—witness the remarkable paper presented to the Pennsylvania diocesan convention by its committee on the Name, which declared: "In the Diocese of Pennsylvania there is nowhere any question of the Catholic character of the Church to which we belong." There are differences between Churchmen as to what Catholicity implies, and no doubt there is a high and a low view of the question; but there is the merest fraction in the Church, even if there be any at all, who would repudiate Catholicity, or deny the main tenets upon which Catholicity rests.

As the whole Church becomes more and more Catholic, the "Catholic party" *as a party* will lapse more and more into oblivion. There is no political party in the United States today that demands the abolition of slavery; but it is because the whole nation has at least acquiesced in its abolition. Similarly, it bespeaks the success of the Catholic movement that it has in considerable part ceased to be a partisan movement; that "Bishops recently elected have been supported by all schools"; that its "organ" "is more considerate of its opponents than formerly." May the latter never cease its efforts until it becomes *most* considerate!

We have problems in the Church to be solved. They will not be solved by parties. Churchmen are trying to understand and to respect each other. No party is trying to oust loyal members of other parties from the Church. We are trying to work together. And with it all, God is blessing the Church, and helping her to solve her problems aright, and slowly, very slowly, to assume that distinctively *Catholic* attitude, which shall be the harbinger of reunion among all Christian people.

A CORRESPONDENT of *The Churchman* recalls the editorial in that periodical entitled "Ritual Anarchy," printed shortly after the consecration of the Bishop Coadjutor of Fond du Lac in 1900, and asks why *The Churchman* did not similarly criticise the Bishops who had part in the recent consecration of Bishop Greer in New York. The editorial in question, as will be remembered by some, used the phrase quoted above as its criticism upon Dr. Weller's consecration, and also used other expressions which we felt impelled to denounce at the time. Another of our Church journals went so far as to apply personal epithets of a very opprobrious nature to the Bishops engaged in that function. The whole controversy was one which reflected the greatest discredit upon those who permitted themselves to use violent and inflammatory language, and we do not recall that from any one of the sources any public expression of regret was ever made.

The Churchman's correspondent now reminds our contemporary that precisely the features which it pronounced "Ritual Anarchy" in 1900 were repeated in 1904 at the consecration of Dr. Greer in New York, and have thus far failed to elicit from that journal the indignant characterization made after the earlier incident.

"The chief point of that editorial," says *The Churchman's* correspondent, "seems to be that the service used at the consecration of Bishop Weller was printed as a separate pamphlet, in outward form and typography similar to the Prayer Book, with Rubrics printed in the same way, with the paragraph sign, and in italics, and that the Rubrics are omitted, altered, or added, according to the fancy of the compiler. . . . . I look in vain in your columns of this week for any criticism upon the order of service prepared for the consecration of Bishop Greer; and yet it is liable to all the criticisms which I quote above. Take one instance only: The 'whimsical compiler' omits altogether that portion of the Rubrics which says (page 544, P. B.) 'sufficient opportunity shall be given to those present to communicate.' I learn from some of those in the chancel, that this omission must have been made with a deliberate purpose, since the Presiding Bishop only allowed a few persons to receive. Beside this omission, which seems a most significant one, there were other Rubrics added, and these were printed without any distinction to show that they were not part of the original Prayer Book services. May I ask why you pass over these examples of 'Ritual Anarchy'?"

Our contemporary admits the charge. The editorial which comments upon it is entitled "Another Violation of Law."

"We have no excuse and no justification to offer," says *The Churchman*, "for the variation. In principle the violation of law was the same as at Fond du Lac, whatever difference there may have been in degree."

Since, therefore, we have the authority of *The Churchman* for classing the Bishops involved in the consecration of Dr. Greer with those who were so bitterly assailed after the consecration of Dr. Weller, it is a pleasure also to feel that our defense of Bishop Grafton and his associates in 1900 is equally applicable to Bishop Potter and his associates—twenty-one Bishops—in 1904. We are as glad to defend the latter group as we were to defend the former.

We can say from excellent authority, that the Bishops engaged in the function in New York, like those at Fond du Lac, scrupulously carried out the Church's order, according to the rubrics of the Prayer Book. There were of course variations in ceremonial between the two functions, but except for

a doubt whether the assumption of the "magpie" fulfils the rubrical requirement: *"Then shall the Bishop elect put on the rest of the Episcopal habit,"* we should pronounce the use observed at New York to be quite as loyal as that at Fond du Lac. In this one particular, we believe the Prayer Book directions were more nearly followed at Fond du Lac, for there the Bishop was properly vested in cope and mitre; yet even with this exception, modern, though lax, precedent, justifies the New York variation, and in any event we should not think of characterizing that deviation as "Ritual Anarchy." We greatly deplore the use of such inflammatory language by the Church press. We dislike the criticism, that can only be construed as carping, of such minor matters. The criticism as to the printing of the service with simplified rubrics as a guide to the congregation—not to the officiating Bishops—was sufficiently treated in our columns after the Fond du Lac consecration. The practice is entirely reasonable and sensible, and for long years before either Dr. Weller or Dr. Greer were consecrated, had become quite general.

But we congratulate the Church on the increased urbanity and the decline in bitterness in the criticisms now made of the Bishops who had part in the consecration of Dr. Greer, forming, as they do, a marked contrast to the vehement denunciation by our Eastern contemporaries after the former event. *The Churchman,* indeed, condemns this recent function, in our mind quite unjustifiably; but does so in quite unobjectionable terms, in marked contrast to its comments before. *The Church Standard,* whose opprobrious and highly objectionable epithets heaped upon the Fond du Lac consecrators are still fresh in the minds of Churchmen—had apology ever been made, we should not again have referred to them—has totally ignored this present incident. Surely it is a pleasure to know that we are growing more courteous, more reasonable, broader minded and more irenic, than some showed themselves in the incident of 1900.

For it would be needlessly offensive to suggest that possibly it makes a difference whether the Bishops of New York, Albany, and Pennsylvania on the one hand, or the Bishops of Fond du Lac, Chicago, and Milwaukee on the other, are the objects of criticism by our esteemed contemporaries.

IT IS with regret that we allude to most offensive and unnecessary remarks upon the Negro problem, said to have been delivered last week by the Bishop of Arkansas before the Boston Church Association, and quite in line with observations on the same subject that have been attributed to the same Bishop before. Bishop Brown is a Northern man resident in the South, chosen by a Southern community to be their Bishop while he was yet a resident of his native state of Ohio. It is this class of Americans—Northern men who have acquired residence in the South—that of all others have always been most intemperate in discussing the race problem, and who have generally been the most unfortunate in their conclusions. Unlike the native born Southerner, they are without the intense affection for the negro and the thorough understanding of his position, that the former possesses. Unlike the Northerner at home, the aureole which has too often been depicted above the negro's head is seen to have been dispelled. The result is, that, losing his former point of view, the transplanted Northerner fails to obtain that of the Southerner to the manor born, and becomes only too frequently, the bitterest and most difficult stumbling block in the elevation of the negro race.

To The Living Church, bound to the South by ties closer and more intimate than those which knit the Bishop of Arkansas to his Diocese, and long since freed from the amateur conviction that we had surmounted the difficulties of the problem, apology to our fellow Churchmen both North and South would seem to be in order for the alleged utterances of the Bishop of Arkansas. To Churchmen of the South we beg to give assurance that if he has been correctly reported in the secular press, Bishop Brown does not represent the North; to those in the North we hasten to add that he does not represent the South. His views and convictions are his alone, and not to be deemed representative of either section, or of the Church or of the American people at large.

Happily, the splendid work of ridding the South from the degradation of punishment by lynching, begun by such Southern noblemen as the Governor of Alabama, supported by the people who gave him their indorsement at the polls, and commended by the best and wisest men of that section, is too far advanced for the unfortunate outburst of the Bishop of Arkansas to overthrow.

And the solution of the knotty and very real Race Problem, is always made more difficult by such ebullitions as that which is now credited to a Bishop who has taken a solemn oath before God to "maintain and set forward, as much as shall lie in [him], quietness, love, and peace among all men"; who has been solemnly commissioned by the imposition of apostolic hands to "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost."

Four days after the delivery of Bishop Brown's Boston address, a negro was burned at the stake in Arkansas; not for what is sometimes, in defiance of fact as proven by statistics, spoken of as the "usual crime," but for murder. The scenes reported in connection with the lynching were revolting in the extreme.

One shudders in wondering how Almighty God views the responsibility for such crimes. The Supreme Court of the United States approved the finding of the Illinois courts in the anarchist cases, to the effect that speeches inciting to murder render the speakers liable, as accessories before the fact, to punishment for that crime. Public consciousness approved the finding. But human law and the fixing of responsibility by human courts are but a shadow of divine justice. Does God hold a Bishop in His Church guilty as an accessory to this murder? We have no answer to the question.

God have mercy upon His Church if she, through her appointed ministry, becomes again, as she did become in the fifteenth and sixteenth centuries, accessory to acts of torture and unlawful putting to death.

NEVER was Mr. Reed's pithy remark, "A statesman is a dead politician," better illustrated than in the review of the short political career of Marcus A. Hanna. We doubt whether any man since Abraham Lincoln has been so vilely caricatured and so widely advertised as standing for the lowest elements in American politics, as was he. He dies; and behold, the very organs which have vied with each other in defaming him, now exalt his patriotism, his statesmanship, and his invulnerable honesty, to the skies. "Now that the great representative of the conservative force of the Republican party, the late senator from Ohio, Mr. Hanna, is gone to his reward," began a Democratic speaker in the House of Representatives on the very day of Mr. Hanna's funeral, in one of the common and usual prophecies of total depravity of the nation under the present administration, with which unfortunately we have become familiar.

What does it mean? The difficulty of combatting commercialism and venality in politics arises, more than from anything else, from the indiscriminate charges that are brought alike against good men and bad. With candidates of both parties at any election assailed equally by their opponents, how is it strange that the average voter hastily concludes that they are "all alike," and either votes his party ticket irrespective of the personal character of the candidates, or, in disgust, stays away from the polls altogether?

If one-tenth of the eulogies now given by the press to Mr. Hanna are sincere, then the amount of bearing false witness against a neighbor that has been indulged in by the same papers during the past ten years, is such that their views of public men and events must forever be discredited in future by a discriminating public.

One need not be charged with entering party politics in adding that the candidacy for Presidential nomination of the yellowest of all exponents of yellow journalism is, perhaps, the nearest approach to utter degradation of the Presidency, that this country has ever known.

A PRIEST makes his submission to Rome (in New Jersey), and another priest, who did likewise (in Iowa) less than two years ago, now penitently returns, confesses his sin, heresies, and errors, and enters (in Sacramento) upon the three years' probation that the Church wisely provides for such cases. These are among the items of diocesan news found in this issue. Rome will advertise the one and suppress the other incident.

We lose two or three clergy a year to Rome, and very many of them afterward are glad to return. The glamour of Roman "peace" soon fades away; the contrast between nominal Catholicity and practical Romanism is seen in its true light from the inward.

We have our faults, our failings, and our limitations, in

the Anglican communion; but the Church in which no tares grow is not found on earth. It is the perfected, cleansed Church in heaven, where the conflict with sin and earthliness is past. The Catholic Church is Holy, because it is the Body of the Holy One, in whom is no sin; but holiness has not yet thrust out the sinfulness of its many members.

We have no right to seek for perfection in the Church on earth. We have been distinctly warned by our Blessed Lord that we shall not find it.

It is the height of folly for those distressed by the limitations which we find about us in our own communion, to become false to their trust, and pervert to another. One can have only pity for those who weakly do so.

IT IS a pleasure to discover an undoubted reaction in the American press from the violently pro-Japanese position which was very largely assumed at the outbreak of Eastern hostilities. Many are recalling the incident of the Russian fleet coming to our shores during the Civil War with sealed instructions placing it under President Lincoln's direction, under certain contingencies. The truth of the incident has been challenged, but it is apparently as certain as any fact in history. Surely the "ingratitude of republics" might well be checked, here and now.

Gratitude to Russia, ought, indeed, not to lead us to unfairness to Japan. We ask only for a friendly neutrality to both nations, on the part both of our government and of our people.

It is a matter for regret that Russia has never seen fit to take steps to show to Americans that she acted honorably and in good faith (*a*) in her occupation of Port Arthur and of Manchuria after the Chino-Japanese war, and (*b*) in failing to withdraw from Manchuria according to her apparent agreements to do so, after the conclusion of the Boxer troubles. We, for our part, are very willing to believe that it would be possible for Russia to clear up this possible misapprehension on the part of the American people, for the reigning Czar has won only the highest opinion from educated people. The fact remains that the misapprehension, if such it is, has not been cleared up; and, flowing from the resulting common belief that Russia has shown bad faith to the Powers in general and to Japan in particular, she has partially lost the American sympathy that would otherwise almost certainly be hers. Perhaps Russia feels that it is none of our business. Perhaps it is not. But the sympathy of a nation and its belief in the good faith of another nation are, yet, real assets in time of war.

We are among those who would like to be convinced that Russia, a Christian nation, has not broken her solemn faith. We very much wish she would take steps to demonstrate this fact to the American people.

DO THE clergy realize how easy it is to change hymnody into doggerel by mutilating a hymn in the omission of one or more verses between the first and the last? Nothing in the nature of liturgical mistakes is more annoying to innocent worshippers than this practice. We recall once listening to the magnificent Christmas carol of Phillips Brooks, "O Little Town of Bethlehem," with the single omission of the verse beginning "For Christ was born of Mary"—the one verse that includes both subject and climax of the hymn, without which it is almost meaningless. Some clergymen announce "the first and last verses" of hymns, giving to the singers simply a jumble of meaningless, disconnected words, devoid of both reverence and sense. Let the priest select short hymns if he will, but if he has, himself, no regard for the proprieties either of poetry or of worship, let him have pity upon the worshippers in the congregation, and especially upon any who are blessed with a literary sense, and protect them from the garbling of hymns that are intelligible acts of worship only when rendered in the reasonable sequence of verses.

Custom justifies the condensation of processionals, by limiting the number of consecutive verses sung—not, however, by any omission of intermediate verses; but except in some rare emergency or for some most extraordinary purpose, we can conceive of no earthly reason for singing less than an entire hymn, as it is printed in the Hymnal, at any service. Certainly the mutilation of hymns that destroys the sequence of thought and the sense of the composition, is a barbarism that ought to be impossible among educated people.

WE CONGRATULATE the Diocese of Massachusetts on its good fortune in receiving a bequest described in our diocesan columns as "the bulk of [a] property valued at $1,500,000" for the purpose of a Cathedral in Boston. Such a gift for such a purpose places within the hands of the diocesan authorities one of the most magnificent opportunities which have ever been given to American Churchmen. We trust and believe it will be wisely accepted and carried out.

IN OUR REPORT of the election of the Bishop Coadjutor of Albany, printed last week, the columns showing the votes cast for Bishop Morrison and for the Rev. Richard H. Nelson respectively were transposed.

ANSWERS TO CORRESPONDENTS.

C. W.—The Holy Ghost is bestowed in Holy Baptism; see first exhortation, Baptismal office, "born anew of Water and of the Holy Ghost." In Confirmation are bestowed seven special spiritual gifts of the Holy Ghost, enumerated in the Confirmation prayer, and the Holy Ghost is Himself more plentifully received. See Percival, *Digest of Theology*, p. 127: "Confirmation is a Sacrament of the New Law by which the Holy Ghost first given to the person at his Baptism is more fully bestowed upon him."

M. J. P.—(1) Lent is a season set apart for spiritual culture by abstinence and "extraordinary acts and exercises of devotion."

(2) Penance is a technical term given to one of the lesser sacraments, in which a person makes private confession of specific sins to God in the presence of a priest and thereupon receives from the latter a special declaration of absolution; and it is also the term used for the special discipline laid upon the penitent by the priest in connection with such confession. It is required of a certain class of sinners by Art. XXXIII., and, in one of the exhortations in the Holy Communion, as also in the office for Visitation of Prisoners, and, in the English Prayer Book, in that of Visitation of the Sick, is recommended to others. Except in the first instance named, where the Article is mandatory, its use in the Anglican communion is purely voluntary, thereby differing from its compulsory use in the Roman communion.

INQUIRER.—(1) The best works on the Eastern Church are Hore's *Eighteen Centuries of the Orthodox Greek Church* ($6.00), and the same author's *Students' History of the Greek Church* ($2.25 net). Dean Stanley's *History of the Eastern Church* ($2.00) is also useful.

(2) We should not be prepared to say that it would be within the province of a Bishop to permit changes to be made in the Nicene Creed—by omitting the *Filioque* or by adding *Holy* to the notes of the Church—even at a private celebration. The nearest precedent that occurs to us is the permission that has been given Orientals at times by some of our Bishops to recite the creed according to their own authorized form, which omits the *Filioque*, but we could not say that a like permission ought to be given to our own people.

BIBLE CLASS.—The Greek parish priests are married. The regulars—members of religious orders—are celibate, and it is from the latter that Bishops are selected.

DISCUSSING the question of transmuting the baser metals into gold, the *Spectator* writes: "Do people realize what would happen if this mediæval dream ever became a modern reality? If it became possible simply and expeditiously to transmute lead and iron into gold or silver, the basis of our civilization would disappear. Wealth in kind would become the only form of riches. The stores of bullion at the banks would become simply heaps of scrap-iron. The great financial centers of the world, which owe their importance to their gold reserves, would lose the basis of their preëminence. The change, perhaps, would not come at once. For a little while coined gold and silver would remain at a fictitious value; but as the aggregate of precious metal increased immoderately and its intrinsic value fell, the nominal value, which must bear some relation to real value, would also decline. A sovereign would become no more than a dishonored banknote, representing, it is true, a certain amount of labor or produce, but incapable of realization in any known value, because the basis of values had fallen. Banking would come to an end; reserves of capital would cease to have any practical meaning; all forms of investment would cease; the gold-producing countries, like the Transvaal and West Australia, would be bankrupted; and the elaborate system of commerce which mankind has built up during a thousand years would crumble about our ears, for there would be no standard, no little rod, by which to measure prices."

LOVE—the love which is of God, and which God is—is the greatest blessing that we can have or that we can give. And that blessing is in the light and in the darkness, in times of rejoicing and of sorrowing. That love leads up through suffering to rejoicing, through darkness to light. What a blessed way this is!—*Sunday School Times.*

THE BISHOP OF RIPON, in reply to an American inquiry as to how he managed to preach before Her Majesty, replied: "I know that, besides the Queen, the princes, household, servants, even the scullery-maid, will be present. So I just address my remarks to the scullery-maid—and the Queen understands it."

BY NOTHING do men show their character more clearly than by what they think laughable.—*Goethe.*

THE "REPRESENTATIVE CHURCH COUNCIL" ESTABLISHED IN ENGLAND

Convocation of Canterbury Takes Necessary Steps

A MEMORIAL TO HENRY F. LYTE

Structure of Westminster Abbey Strengthened by Novel Means

London, February 9, 1904.

BOTH Houses of the Convocation of the Province of Canterbury assembled for three days last week at the Church House, Westminster, for the despatch of business. Preceding the opening session, there was, as usual, a celebration of the Holy Eucharist in Henry VII.'s Chapel, Westminster Abbey. The resignation of the Prolocutor of the Lower House (Archdeacon Lightfoot) having been sent in to the President of the Upper House and his Grace's permission given, in Latin, to the members of the Lower House to elect a new Prolocutor, the election of the Dean of Windsor took place, and the same was confirmed by the Archbishop.

In the Upper House the President first brought forward the subject of the proposed Representative Church Council, and, after some remarks thereon, moved the following resolution:

"That this House having considered the report of the Joint Meeting of members of Convocations and the Houses of Laymen, held in the Church House, Westminster, on July 9th and 10th, 1903, respectfully requests the Archbishops of Canterbury and York to summon in July, 1904, if Parliament be then in session, a meeting of the Representative Church Council, whose constitution is set forth in the resolutions adopted by the aforesaid Joint Meeting, and in the scheme prepared by the Committee appointed in pursuance thereof. And this House desires that the Representative Church Council should at its first session give further consideration to the question whether the initial franchise of lay electors should or should not be extended so as to include women."

The Bishop of London seconded the resolution with a brief speech. The Bishop of Salisbury then presented the report of the committee appointed for preparing a scheme for giving effect to the resolutions of the Joint Meeting last July. After some discussion, taken part in by the Bishops of Worcester, Rochester, Bath and Wells, and Oxford, the Archbishop's resolution was carried *nem. con.* Finally, however, the subject came before their Lordships again owing to the series of resolutions of the Lower House (as recorded below), and the President's motion for the adoption of those resolutions was agreed to unanimously. The Bishop of Rochester, as convenor of the Joint Committee, *re* the Administrative Authority of the Bishops, presented the report of the committee, and finally the following resolutions were adopted:

"1. That in any legislation for the strengthening of the Administrative authority of the Bishops, the proper method of initiating procedure is that the matter should be submitted to the Convocations, to be dealt with by Canon or otherwise before any legislative enactment is attempted. 2. That any scheme for the increase of the administrative authority of the Bishops should at the same time provide for the exercise of that authority in a manner which gives due weight to the opinion of the parish and of the Diocese."

On the last day's session of the Upper House the Archbishop addressed the Bishops in reference to two resolutions of the Lower House which had been laid before him, requesting the appointment of two committees. With regard to the first, a request (made, it will be remembered, in the first instance by Canon Henson) for the appointment of a Committee to investigate and report on the obligations of the Church of England to the whole body of baptized persons, his Grace said he could not feel that they would be likely to do very much for the cause of reunion at home or abroad by asking for a committee of Convocation to consider "a reference so wide." With regard to the other request, that a committee should be appointed to consider the relations of the Church of England, as a national Church to the whole Catholic Church, if the reference were to remain as now before them, he was afraid he could not appoint a Joint Committee to deal with it, "for it meant nothing less than drawing up a treatise on the whole position of the Church of England in the largest sense." On the other hand, the Bishops were of the opinion "that there were branches of the subject upon which, especially at the present juncture, a report of a committee would be extremely desirable." He ventured, then, to ask whether the Lower House would consider the question of referring the matter to him with "more limited terms of reference."

After the election of the new Prolocutor had taken place in the Lower House, the Dean of Canterbury stated that the Archbishop had asked him to propose there the same resolution concerning the Representative Church Council that was being then proposed in the Upper House. Several members at once pointed out that they were not in possession of complete information as to the progress of this movement for a National Council; and it was finally decided, upon the Bishop of Guildford's suggestion, that nothing should be done till after the Archbishop had addressed the House, as his Grace intended doing in the afternoon. The Archbishop, who was accompanied to the Lower House by their Lordships of London and Salisbury, in the course of his address, said he had really come to make "a clean breast of the difficulty of the situation" in which he and his brother of York were placed as regards the resolutions of the Joint Meeting of members of Convocation and of the Houses of Laymen last July, which is this: If the scheme resolved upon by those six bodies which then met together now comes before the different bodies and is largely altered, "then it will have to go back to the Joint Assembly, and presumably be sent again to the six bodies, and so on"; and he believed the century which has begun would be far advanced before they got very far forward in that way. With a view, then, to meeting this situation his Grace had drafted and proposed the resolution which the Upper House had assented to, and which was now before them in the Lower House. He pointed out that it is in general terms; that if it should pass each House, it would mean merely a provisional acceptance of the scheme. The different Houses or individual members would be in no kind of way finally binding themselves now as to the constitution of the proposed Council. On the Archbishop's departure the House was proceeding to discuss the resolution which his Grace had pleaded for, when complaint was renewed that members could hardly discuss this important subject till they had fully acquainted themselves therewith; and it was decided, by 56 votes to 12, to adjourn the debate until the next day.

On Thursday morning the Dean of Canterbury, who in the meantime had consulted the Archbishop, asked leave of the House to withdraw the resolution afore-mentioned, and this permission was obtained. He then proposed three resolutions, *re* the proposed R. C. C., of which the first was purely of a formal character, the same being accepted. The Dean then moved that the House requests the Archbishops to summon in July next a meeting of the proposed Council "on the provisional constitution set forth in the resolutions adopted by the Joint Meeting, and prepared by the committee in pursuance thereof." The resolution was adopted. The Dean's third resolution committed the House to the desire that the R. C. C., "at its first session" should give further consideration to the question of female franchise in connection with lay representation. The Archdeacon of Exeter moved to omit the words "at its first session," and to this the Dean assented. This resolution was also passed; and then the Prolocutor took the series of resolutions to his Grace the President, who was anxiously awaiting the action of the Lower House. But quite a different *finale* of the proceedings of the Lower House in this matter was yet to come, almost immediately. The Bishop of Colchester was finally successful in persuading the House to take up the resolutions passed by the Joint Meeting last July, and give them a consideration. Finally, after some discussion, on the motion of Canon Worlledge (Truro), it was resolved: "That in the opinion of this House the relations between the Representative Church Council and the Houses of Convocation need more attention, if possible before the meeting of the Council takes place in July, and this House humbly requests his Grace the President and their Lordships the Bishops of the Upper House to give the matter their further consideration." The following rider was also carried on the motion of the Bishop of Colchester: "That a committee of this House be appointed to report to the House at the next group of sessions on the resolutions and the scheme with regard to the Representative Church Council." Both Houses of Convocation were prorogued until May 3d.

The result of the ballot in the Commons last week for private members' bills gave to the Deceased Wife's Sister Bill of 1904 merely the seventh place.

On the 6th inst., at St. Saviour's Chapter House, Southwark, sentence was promulgated by the Bishop of Rochester on the Rev. H. Marsh-Edwards, late rector of West Bridgeford,

Nottingham, latterly the so-called "Bishop of Caerleon," who was recently found guilty on charges of gross immorality. Under the Bishop's sentence Mr. Marsh-Edwards is rendered incapable any longer of holding preferment. The Bishop, in passing sentence, said he did not intend to deal now with the deposition of the defendant from Holy Orders, a step which might follow from the judgment he had pronounced.

Brixham, South Devon, and just across Tor Bay from the lovely winter resort of Torquay, is well known, of course, as an important old English fishing port; but within the last sixty years it has become a place of interest to many persons chiefly because of the association of that portion of it called Lower Brixham with the name and memory of a very revered priest and gifted hymn writer, the Rev. Henry Francis Lyte, who was the first vicar of the parish, and author of the hymn "Abide with me," also of the almost as well known hymn "Pleasant are Thy Courts above." In the year 1847 the Rev. Mr. Lyte departed this life at Nice, where his mortal body lies buried close to the English church; and about thirty years later the work was begun at Brixham of building a church as a memorial to him, to replace the then badly decayed as well as mean, barn-like structure in which he had so faithfully ministered to his flock of fishermen and their families for twenty-five years, refusing all preferment. The erection of the memorial church has had to proceed merely bit by bit at long intervals of time, as the money came slowly in; yet within the last thirty years £7,000 has been raised, with but little outside aid, though Lower Brixham has scarcely any inhabitants except poor fisher-folk. A sum of £2,000 is still required to complete the new church, and the present vicar of the parish (the Rev. Stewart Sim) is now making a strong effort to accomplish this praiseworthy task. It is proposed to hold a grand matinee concert (under the patronage of Princess Christian) on May 10th at Grosvenor House—the Duke of Westminster's town house—in aid of the building fund. The hymn "Abide with me" will be sung at the concert by Madame Clara Butt, and many other prominent professional singers, instrumental musicians, and reciters have promised their aid on that occasion.

A Parliamentary Paper has just now been issued which must be of very special interest to many to whom Westminster Abbey appeals more particularly as a material fabric. The Paper contains a copy of the memorandum recently furnished by Professor A. H. Church to the Commissioner of Works concerning the treatment of decayed stone work in the Chapter House of the Abbey in which his attention has been engaged for some years past, together with a statement as to the permanent effect of the means he has found of arresting the decay of the stone work. The sulphuric acid in London air, in addition to the action of rain-water, has attacked the carbonate of lime in the stone of the Chapter House—a material consisting mainly of grains of sand and a kind of green mineral—and converted it into gypsum, a very soft material. It appears that Professor Church has found that *baryta water* converts the gypsum back again into carbonate of lime, with a film of baryta sulphate that is uneffected by acids. As mentioned in a previous report, he had begun to employ this method of preservation about four years ago, and now he feels prepared to say that it has proved to be permanently successful.

The usual high observance of the anniversary of the martyrdom of King Charles I. at the Church of St. Margaret Pattens, Rood Lane, was postponed this year from Saturday, 30th ult., to yesterday week, on the request (so it is stated) of Churchmen among city business men who wished to attend. The church was well filled with worshippers, with a preponderance of young men. The music was Gounod's *Messe Solennelle*, the celebrant being the Rev. A. C. Gilder, assistant curate of St. Margaret Pattens. At the Solemn Evensong a sermon was preached by the Rev. Father Hollings, S.S.J.E.

The following information is supplied by the *Church Times* to a correspondent: "We do not know of any Official Year Book (similar to our own) of the American Church. The *Living Church Annual* is the nearest approach to it. This is published by The Young Churchman Co., Milwaukee, Wis., U. S. A." John G. Hall.

The Latest.

Albany, N. Y., Feb. 24.—The acceptance of his election as Bishop Coadjutor of Albany by the Rev. Richard H. Nelson has been received.

If conscience smite thee once, it is an admonition; if twice, it is a condemnation.—*Nathaniel Hawthorne.*

MR. KIMBER'S ANNIVERSARY

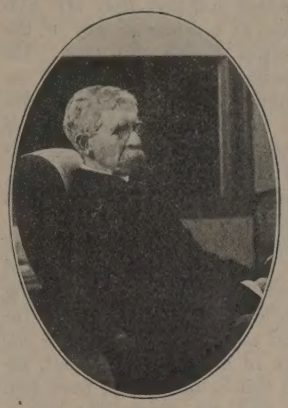
Thirty-five Years in the Ministry

MORE GOOD WORK OF THE CHURCH TEMPERANCE SOCIETY

Mr. Fillingham Will not Brawl

LENTEN SERVICES IN NEW YORK

THE thirty-fifth anniversary of the ordination by Bishop Littlejohn of the Rev. Joshua Kimber, Associate Secretary of the Board of Missions, was observed on February 19th. Friends and associates of Secretary Kimber filled the chapel at the Church Missions House on Friday morning. Holy Communion was celebrated by the Rev. Mr. Kimber, assisted by his son, the Rev. Robert B. Kimber, Secretary of the City Mission Society, and the Rev. Dr. A. S. Lloyd, Secretary of the Board of Missions. The service was as nearly as possible identical with that said at Mr. Kimber's ordination in St. George's Church, Flushing, thirty-five years ago. The ordination of Mr. Kimber was the first occasion of the conferring of Holy Orders by the late Bishop Littlejohn.



REV. JOSHUA KIMBER.

In 1885, at the abolition of the Domestic and Foreign Committees and the election of the Rev. Dr. Langford as General Secretary of the Board, the Rev. Mr. Kimber became Associate Secretary and has held the office ever since. He had previously, after the death of the Rev. Dr. Twing, been secretary of the Board by seniority. He had been secretary of the Foreign Committee since 1876. His first connection with the Board was in 1867 as assistant local secretary.

As a druggist and chemist Mr. Kimber had served in the Civil War as hospital steward of the 165th New York Volunteers, holding at the time an oral commission as lay reader to New York State troops, Bishop Horatio Potter not being willing to issue a written license which might be used in Dioceses other than his own. Mr. Kimber began his theological studies at the war's conclusion, being lay reader at St. George's, Flushing, in the meantime, and later, as assistant minister, had charge of the missions of that parish at College Point and Town Farm. In 1874 he organized the Church of the Resurrection, Richmond Hill, L. I., the first building for which was consecrated by Bishop Littlejohn at the close of that year, at the first service held within its walls.

COFFEE FOR STREET CLEANERS.

The Church Temperance Society has entered upon a new work this winter in the serving of coffee to men engaged in clearing the streets of snow. Not in many years has there been so much snow in New York as this winter, and its removal has had to be accomplished in extremely cold weather. Dr. Woodbury, the Commissioner of Street Cleaning, suggested to the Society that its wagons serve hot coffee to his men and offered personally to pay for the service. The Society would not permit him to assume the expense, but sent out its wagons, with an official of the department to direct them, and for three days and nights ministered to the poor fellows working on the streets. The Society's wagons have been used for several years at large fires, furnishing hot coffee to the firemen. They go out whenever called upon by one of the chaplains of the Fire Department, stop at a restaurant, where immense insulated tanks holding many gallons of hot coffee are obtained, and then go to the fire. This service is absolutely free to the firemen and has been so well spoken of by department officials that several cities are considering the inauguration of a similar service. The idea in New York, it may be said, originated at the Windsor Hotel fire, some years ago, when the firemen, who worked continuously for several days, were kept supplied with hot coffee from the kitchen of Miss Helen Gould, who lived directly across the street from the hotel.

The Society has also maintained for several years a coffee service for motor-men in extreme cold weather, and it also

sends a coffee wagon to minister to the coachmen at important social functions during the winter season. The expense of the latter service is borne by the host or hostess of the occasion. The expense of the fire, motor-men's, and street cleaners' service is borne, in great part, by the profit from the lunch wagons, which are in constant service in various points of the city, furnishing wholesome food at very moderate prices. These profits also cover the expense of the summer ice-water fountains, of which the Society maintains twenty. Mr. Robert Graham is General Secretary of the Society and directs its work.

MR. FILLINGHAM ARRIVES.

The Rev. R. C. Fillingham arrived in New York early last week and has addressed open letters to Bishop Potter and Coadjutor Bishop Greer, the first being but a reiteration of the protests he addressed to the Bishop last summer, and the latter a protest against the appearance of Dr. Greer at a service at the Church of the Redeemer on Sunday, where, it was publicly announced, the Bishop was to be present at "High Mass." The letters are such that THE LIVING CHURCH does not care to reprint them. It is felt to be altogether unlikely that Mr. Fillingham will make any open protest at services in any of the churches of New York or other cities during this visit. He frankly says that the policy of "passive resistance" which the churches have been advised to follow, would not only render such protests ineffective, but would even tend to make him and the movement he claims to represent ridiculous. He says that America is not ready and that his present visit will be largely one of education, his time being given to lecturing and trying to arouse an interest among Protestants. Last summer he expected that on his return he would have opened to him some of the denominational pulpits, but that these have been closed to him is made evident by the fact that he has been making enquiries for a public hall in which to speak. He is to start for the West and South this week, and says he is to speak in the South and Southwest. The change in his plans, it is felt, results from the advice of friends in this country, who have told him that open protests at services with the consequent inevitable disturbances would work his cause more harm than good. Mr. Fillingham attended Dr. Parkhurst's (Presbyterian) service on Sunday morning, will be in New York till Friday, and is said to be engaged to preach at a Methodist service in Cincinnati next Sunday.

LENTEN SERVICES.

There will be noon-day services daily through Lent at Trinity, Holy Communion, Transfiguration, and Calvary Churches and St. Paul's Chapel as last year. At most of the services there will be brief addresses, usually by clergymen from other parishes, although at the Church of the Transfiguration the addresses will be made by members of the parish staff. At St. Paul's Chapel the litany will be said daily at noon and on Wednesdays and Fridays there will be addresses. All the local churches are having special Lenten services and many of the rectors are assisted by clergy from other parishes. These special addresses are made as a rule at afternoon and evening services. At the Church of the Incarnation Prof. Kinsman of the General Seminary is to deliver a course of lectures on Church History on Wednesday afternoons. At Christ Church, Holy Trinity (Harlem), St. Agnes' Chapel, St. Michael's, Holy Apostles', and the Beloved Disciple's there are special preachers for the Wednesday evening services in Lent. At St. Ignatius' Church Fr. Ritchie is giving a series of special addresses on Wednesday afternoons, and his curate, Fr. Burnett, speaks on Fridays. At the Church of St. Mary the Virgin there are special services on Wednesdays at noon, and on Wednesday and Friday evenings. The Litany is said daily at noon. Dr. Richard G. Moulton, professor of English Literature in the University of Chicago, is giving a special course of lectures on The Bible at St. Bartholomew's Church, Wednesday and Thursday afternoons. At St. Matthew's and St. Andrew's Churches there are special preachers for the Sunday evenings of Lent. The early (2:30 A. M.) service for night workers at St. Paul's Chapel began last Sunday morning, with 106 men and several women present. Invitation cards had been sent to newspaper and other night offices, and the replies were felt by the vicar, the Rev. W. M. Geer, to be very satisfactory.

A LOW standard of prayer means a low standard of character and a low standard of service. Those alone labor effectively among men who impetuously fling themselves upward towards God.—*Bishop C. H. Brent.*

THE CHURCH IN THE AREA OF WAR.

IT IS of interest at this time to state briefly what are the activities of Anglican Churchmen in the sections most prominently before the public in connection with the Russo-Japanese War.

It will be remembered that in China and Japan, both the English and American Churches have missions, which divide the territory among them in such wise that neither intrudes upon the province cared for by the other. It so happens that all of the section in which the war is likely to be waged, is within the scope of English rather than of American missions, so far as it is covered by the Anglican communion at all.

The empire of Korea, together with the province of Shingking in southern Manchuria, comprise one of the most promising though one of the youngest of the S. P. G. missions, being under the Rt. Rev. Charles J. Corfe, Bishop of Korea, whose see is at Chemulpo, the seaport town which is now occupied by Japanese troops. There are missionary foundations under the Bishop at Seoul, the capital, and at Niu-Chwang in Manchuria, the latter being an important seaport town now occupied by Russian forces, on a branch of the railroad whose terminus is at Port Arthur. This mission is therefore at the present time completely isolated from the remainder of the work of the Bishop of Korea. The missionary at Niu-Chwang is the Rev. F. H. Sprent, who was formerly a missionary in the Diocese of North China, where he was ordained in 1885, and has spent his entire ministry in that land. At Port Arthur, which is apparently to be the immediate point of contest, we have no work, nor have we at most of the other points that are of frequent mention in the war dispatches beyond those already mentioned. Bishop Corfe was recently in England, but hastened on his return voyage when war seemed imminent, and will shortly be, if indeed he has not already, arrived in his far distant see, unless the dangers of war should retard him. The northern portion of Manchuria, being so largely within the scope of Russian influence, is not embraced within any Anglican mission.

Across the bay in China proper, southward from Port Arthur, is the new S. P. G. Diocese of Shantung, which was carved out of the Diocese of North China, and whose first Bishop, the Rt. Rev. Geoffrey D. Iliff, was consecrated last year. Bishop Iliff also has spent his entire ministry, since his ordination in 1891, in missionary work in China. The province of Shantung is for the most part under German influence, but the British port of Wei-hai-wei is here situated, where there is located an S. P. G. mission under the Rev. H. J. Brown. We think it likely that this has been selected as the see of the newly consecrated Bishop, though no advices on that point have been received. At Chefoo, within the same Diocese, is St. Andrew's Church, also an S. P. G. mission, under the Rev. E. A. Burne. These ports both of them are within easy view of the war area, but are less likely to be invaded by hostile armies, especially if Mr. Hay's proposal as to limitation of the area of hostilities is respected by the belligerents.

West of the Gulf of Pechili is the Chinese province bearing the same name, and in which the capital, Peking, is situated. The latter city is the see of the Rt. Rev. Charles Perry Scott, Bishop of North China, and the English Church has a considerable work within its borders. The port is Tientsin, which was stormed and taken by the allied foreign forces during the Boxer outbreak. There the Church maintains a mission and a school for girls.

The American Church interests in China are in the Yangtse valley, at the mouth of which river is Bishop Graves' see of Shanghai, the Missionary District of Hankow being inland and up the great river. This valley will probably be exempt from Russo-Japanese hostilities, but reports within the past few days mentioned the serious danger of Chinese outbreaks.

Japan is divided into six Anglican Dioceses, embracing both the American and the English Churches, and united for local purposes in a national Synod in which English, American, and native workers are brought together. The northern see, embracing the island of Yezo, comprises the English Diocese of Hokkaido under the Rt. Rev. P. K. Fyson. In the southern part of this island is the port of Hakodate, which was reported to have been attacked by a Russian fleet, and in the vicinity of which there is likely to be lively fighting before the war is over. Here there is a C. M. S. mission under the Rev. W. Andrews. The other Dioceses in rotation southward from Hokkaido are North Tokyo, Bishop McKim's jurisdiction under the American Church; South Tokyo, an English Mission under Bishop Awdry; Kyoto, our second American Missionary District, under Bishop

Partridge; Osaka, English, under the Rt. Rev. Hugh J. Foss, and to the far south, Kiushiu, of which the Bishop is the Rt. Rev. Henry Evington, D.D. All these missions have numerous churches and out stations, and what will be the effect of hostilities upon these, cannot yet be stated. The present outlook, however, is that active hostilities on land will be more largely in Korea and southern Manchuria than in or about Japan. The Russian Church has a most successful mission in Japan, under one of the most active missionary Bishops of modern times, and it is much to be feared that the splendid work of this mission will be seriously injured by the war.

GALICIAN CATHOLICS IN NORTH DAKOTA.

A PHASE OF MISSION WORK.

By the Rev. J. Hume Dobbyn.

NORTH of the city of Dickinson, N. D. ten miles, running parallel to the Northern Pacific Railway, is a stream called Green River. Along the headwaters of this stream is a settlement of 75 families of Austrians from the Province of Galicia, which lies adjacent to Poland, beyond the Danube River and the Carpathian Mountains. These people retain the Catholic Faith with singular purity. Being removed from Latin influences by virtue of their geographical position, they have retained the great truths of the undivided Catholic Church, and hold very few of the additions to the Creed made by modern Rome. Indeed their faith is more strongly influenced by the Greek Church than by the Roman.

Three hundred years ago, for political reasons, the leaders of the Church in Galicia made a formal submission to Rome,

PORTION OF GALICIAN CONGREGATION, LANGDON, N. D.

being allowed by the Propaganda to retain their own autonomy, Liturgy, and ceremonials, if they simply acknowledged the headship of the Bishop of Rome. This meant that they retained a Liturgy in their own tongue, that their priests could marry, that the laity received the chalice, and that common leavened bread might be used instead of the unleavened wafer. This further implied the retaining of a Liturgy and ritual somewhat different from that in use in the Western Church. For instance, the Psalter is divided into portions, as with us, and used at a daily service in a form of worship akin to our morning prayer. The *Gloria in Excelsis* does not come at the beginning of the Holy Communion office. The Lord's Prayer occurs in the same place in the office as it does with us. The Creed does not follow the Gospel but after the prayer for the Church Militant and a Litany for catechumens, begins the second part of the office. One has only to read over these characteristics of the Galician Church to see how wholly out of accord she is with the Roman Church in America, and to see how fully she is in accord with the Anglican; but here is a difficulty that the lowest Churchman will at once see: Upon coming to America, these Galician Catholics sought the "Catholic Church." And finding but one great body of Christians calling themselves Catholics, at once concluded that the Roman Church was the Church Catholic. They did not know that there was another branch of the Catholic Church, nearer to them in faith by far, than the Roman, because no such branch of the Catholic Church appeared by name anywhere.

But these people soon discovered that there was a great difference between the Galician Church and American Romanism, and hesitated to accept that which would deprive them of important privileges. They were told by the Church that unless they submitted to a Latin Mass, etc., they could not receive the benefit of the Holy Church, their children would go unbaptized, their dead cast into unhallowed ground without priestly ministration, and their young men and maidens would not be given in marriage at the altars of the Church. Because they would not accept the terms offered, last August, the body of a young man who was dragged to death by a horse, was committed to the ground without a prayer of Holy Church being said at his grave. It was at this time that the writer found these Church people and went out and held a service in one of their humble homes. Since that time they have looked to me for their ministrations.

Two days before Christmas, I drove out and held a service, and distributed a large box of Christmas gifts, sent me by the young ladies of St. Mary's Hall, Faribault, Minn. We had a congregation that completely filled the house shown in the illustration.

In one end I made an altar out of a table, and there celebrated Holy Communion, and the memory of that reverent service will remain with me while life lasts. The Gospel and Epistle were read in the Galician tongue by a young man present, the creed and *Pater Noster* they recited, and they sang the *Sanctus* and three hymns. I preached to them through an interpreter, and as I thought of their struggle for the faith an endurance for that which they hold to be right, the spirits of martyrs passed before me. It was a great joy to preach the simple and glorious Gospel to those faithful, eager souls, and to break the bread of life to hearts so hungry for it. It was worth many times the drive of 70 miles across the great, white prairie to deliver that message and break that bread.

They have had a parcel of ground, in the midst of the settlement, on a commanding hill, consecrated, where they may lay their dead and where in time they hope to build a church. For many miles far and wide over the prairies that churchyard cross can be seen, stretching its arms in benediction over their humble homes and lands.

I have not written this article simply to furnish a bit of news, but to set before the Church at large, one phase of mission work and the mission of the Church. Are these people, who are showing such fortitude, worth saving? I never minister to them that I do not feel handicapped by virtue of not being an Austrian. Is the Church Catholic enough to take care of these children? They, with their clay houses, devoid of floors, are perhaps poorer than some of the people who compose our city parishes; but I am not sure that the Pilgrim Fathers were so very rich when they landed in New England, yet we are proud of our ancestry. And a day may also come to the descendants of these, when they will be proud to claim kindred with those bearing now, to us, strangely sounding foreign names, for these are hardy, kind, moral, and reverent men, and make the most devoted of Churchmen; but they must, for a generation at least, have a priest who speaks the language of their home land.

And the Church should be broad enough to find some way to furnish the man.

THE RUSSO-AMERICAN CHURCH.

BISHOP TIKHON will be assisted in the administration of his work among Russian Churchmen in this country by a Bishop Coadjutor, the Rt. Rev. Innocent, who was recently consecrated in Moscow to be Bishop Coadjutor of Alaska and whose see city and residence will be at Sitka. Bishop Innocent will arrive from Russia on the steamer *Kaiser Wilhelm II.*, March 8th, and will assist Bishop Tikhon in the consecration of the Archimandrate Raphael, now rector of the Syro-Arabian Orthodox Mission in New York and Brooklyn. It is likely that one of the Bishops of the American Church will be invited to complete the canonical number of three Bishops required in all branches of the Catholic Church in episcopal consecrations. This function will take place on March 13th, being in the Western kalendar the Fourth Sunday in Lent.

If the newly wedded pair fear the Lord and walk in His ways, they will taste the sweetness of heaven even in their earthly sojourn. But the marriage state, like every other Christian dignity, has its obligations and its burdens. St. Paul will be asked to sum up in pregnant words its chiefest duties. "Let the woman be subject to her husband as to the Lord." But upon what title can the husband presume to command such distinguished obedience? Upon one title and one alone. When this is wanting the husband is a tyrant and the wife either an outlaw or a slave. It is the title of love. Wherefore the apostle continues: "Husbands love your wives, as Christ loved the Church and delivered Himself up for it." This is the recompense which makes the servitude of the wife, not a slavery, but something honorable, something partaking of the dignity of a queen. She indeed obeys her lord and master, but she is conscious the while that he whom she serves will return if need be his very heart's blood as the price of her servitude. Noble servitude, which makes the subject to reign as queen!—*Catholic Transcript.*

HOLY CONFIRMATION.

By the Rev. E. W. Worthington.

AT A TIME of the year when the thoughts of many in our parishes are turning toward the subject of Confirmation, it is well for us, even at the risk of travelling in beaten paths, to clarify our conviction as to certain points connected with the laying on of hands.

On what line should be made our strong appeal to the unconfirmed? With regard to this, various opinions prevail, with confusion of thought in many quarters; and sometimes the cause is weakened through appeal to inferior, if not unworthy, motives.

Not in any way does Confirmation deserve to be ranked with modern and man-invented devices for "joining the Church."

Out of the scriptures it may be gathered that it is a man's paramount obligation to be baptized and to receive the Holy Sacrament of the Body and Blood of Christ. Out of the same scriptures it may be gathered that it is his duty to receive the laying on of hands.

Confirmation has a place in the economy of grace, not always fully comprehended.

While the Three Persons of the Blessed Trinity are in no way to be separated in our thought of the sacramental life, nevertheless we may reverently say that Holy Baptism is in an especial sense a sacrament of God the Father, since thereby we are born into the Father's Family. The Holy Communion is in an especial sense a Sacrament of God the Son, since therein we feed upon the Body and Blood of Christ. In the same way it may be said that Holy Confirmation is in an especial sense a Sacrament of God the Holy Ghost. "Then laid they their hands on them, and they received the Holy Ghost."

This, therefore, may well be the line of the Church's appeal to the unconfirmed:

As you feel that you cannot honor God the Father and yet refuse to be baptized, born into the Father's Family; as you feel that you cannot honor God the Son and neglect the Holy Sacrament of His Body and Blood ("This do in remembrance of Me"); so also may you feel that you have not honored God the Holy Ghost until, after the example of men in apostolic days, you have kneeled in humility and faith to receive the laying on of hands.

Thus viewed, the obligation and the privilege involved in Confirmation are lifted up immeasurably, while minor considerations, which some have exalted, fall to the background. Confirmation may reverently be regarded as an ordination of the laity, whereby the baptized are endowed with the Holy Ghost, that they may lead good and useful lives in the Church. These, therefore, are questions to be asked by one moved to become a candidate for Confirmation: Do I steadfastly believe that the Holy Ghost is given in the laying on of hands, and do I honestly desire to receive the Holy Ghost? Especially will the baptized do well, under such circumstances, to pray directly to the Holy Ghost for strength to do His will, since Baptism joins to Confirmation, not only in the renewal of vows, but also in the fact that in "the first grace" of the former we must rise to seek and to receive "the second grace" of the latter.

Confirmation joins also, most vitally, to that which follows in the life of grace: the devout and sustained reception of the Holy Sacrament of the Body and Blood of Christ.

There is nothing arbitrary in the Church's requirement that "none shall be admitted to the Holy Communion until such time as he be confirmed," etc. Confirmation is a Sacrament of Illumination, whereby the baptized are spiritually enlightened to "discern the Lord's Body." The special work of the Holy Ghost in the world is to reveal Christ, to make Him known and accepted of men. "He shall glorify Me: for He shall receive of Mine, and shall shew it unto you." Need we wonder that denominations which are without apostolic Confirmation, hold low views of the Holy Eucharist, and fail to discern therein anything more than memorials—mere reminders of an absent Christ?

Clearly we are dependent upon the Holy Ghost for a right knowledge of the Christ. A sacramental faith which does no violence to the express words of our Lord is a matter of divine enlightenment, and must be "given from above," for "no man can say that Jesus is the Lord, but by the Holy Ghost."

How in every way, therefore, does it behoove the Church through her ministry to urge upon an exalted plane the claim and the obligation involved in Holy Confirmation. The Life of Grace is marred at its centre for anyone who halts at Holy Baptism, and delays unduly to press on to his privilege at the Altar, through the Gate of Illumination, provided and thrown open in the laying on of hands.

To those who have been confirmed the message of the Church is clearly this: "Grieve not the Spirit"; "stir up the Gift that is in you." In a peculiar manner you are Children of the Holy Ghost; your bodies are His temple. Turn not back to the world, nor to the lusts of the flesh. Live ever in the Spirit, "that the anointing which ye have received of Him" may abide in you.

THE RELIGIOUS TREND OF MODERN SCIENCE.

By the Rev. Frank Hagar Bigelow, L.H.D.

IN HIS presidential address to the American Association for the Advancement of Science, Professor Asaph Hall, the distinguished discoverer of the satellites of the planet Mars, said in December, 1902, at the Washington meeting:

"The labors of scientific men are forming a great body of doctrine that can be appealed to with confidence in all countries. Such labors bring people together, and tend to break down national barriers and restrictions. The scientific circle is constantly growing and expanding, and we have no fears, but rejoice at its growth. We need no consistory of Bishops, nor synod of ministers, to tell us what to believe. Everything is open to investigation and criticism. The increase and teaching of scientific ideas will be the best means of establishing simple and natural rules of life. Nature, and science, her interpreter, teach us to be honest and true, and thus lead us to the Golden Rule."

Professor Langley of the Smithsonian Institution, once remarked to a large body of scientists, "Our Church is not infallible, either."

In July of the same year, before the American Association at its Pittsburgh meeting, the retiring president, Dr. Charles Sedgwick Minot, the eminent biologist, reached a conclusion which may be summarized in his own words:

"The teleological impress is stamped on all life. Vital functions have a purpose. The purpose is always the maintenance of the individual or of the race in its environment. Nature never produces what seems to us a perfect organism, but only organisms which are provided with means of adjustment sufficient to accomplish the survival and perpetuation of the species. Man also is imperfect, but in the struggle for existence wins his way because his consciousness has greater resources than that of any other organism. His great power arises from his appreciation of evolution. His highest duty is to advance evolution, and this duty must be most strongly felt by those who accept the religious interpretation of life. It seems to me inconceivable that the evolution of animals should have taken place as it actually has taken place, unless consciousness is a real factor and dominant. It actually affects the vital processes, and it stands in immediate causal relations with physiological processes. Now all the sensations of consciousness are derived from physical force, and hence if it has any real power, consciousness must be able to change the form of energy. *Consciousness has the power to change the form of energy, and is neither a form of energy nor a state of protoplasm.* By this hypothesis there are two fundamentally different things in the universe—*force and consciousness.*"

The late Major T. W. Powell, then Director of the American Bureau of Ethnology, and ardent disciple of Herbert Spencer, but yet an independent thinker and student of philosophical problems, in his last paper before the National Academy of Sciences, advocated a view which he had long entertained, namely, that the facts of Nature require for their explanation the extension of consciousness to inorganic nature, though manifested in smaller degree than in the organic world. He perceived that consciousness is as necessary as force to the evolution of organic beings from "matter."

If the philosophy involved in these remarks of Minot and Powell is to prevail in the future, in the place of the materialistic theory of evolution propounded forty years ago by Spencer, and this is likely to be the case, then the scientific aspect of the world has indeed been revolutionized, and that too by its own inherent processes. The prevalent idea of the constitution of matter in the middle of the nineteenth century, which is only in recent years being profoundly modified by the advancement of physical research, was based upon Dalton's conception of discrete molecules and atoms. Any material object could be resolved into its elements consisting of so many molecules, and these into a fixed number of atoms, so that whatever was the nature of the atom, that became the nature of the integral body itself. The Kinetic Theory of gases took up this problem, and defining the atoms as discrete spherical, perfectly elastic bodies,

endowed with persistent motion, and inalienable intrinsic forces of attraction and repulsion, built up the entire structure of the inorganic and organic worlds by the mechanical collisions and combinations of this inconceivably numerous swarm of moving particles. Thus, in one cubic centimeter of air, at ordinary atmospheric pressure, there are computed to be (21,000,000,000) 21 trillions of molecules; the diameter of each molecule is about (0.0000005) one 5-millionth of one millimeter, the number of collisions per second averages 5,450,000,000, the mean length of the path between the collisions for each molecule is 0.000875 millimeter, and the average velocity of each molecule is 500 meters per second. Of such stuff a cubic centimeter of gas is composed; a liquid is of more complex constitution than a gas; a solid by so much more transcends a liquid in complexity; and an organic body rises to a composition beyond the reach of the imagination. It was of this sort of thing that Spencer sought to build up the entire universe, without assigning any intrinsic powers of coördination other than those admitted by simple mechanics.

The revolution has come from two sources, the first physical, and the second philosophical. As to the physical change in the point of view, the recent progress in the study of the constitution of matter has proved that it is far more complex and intricate than even that assigned by Dalton's Law and the Kinetic Theory. The discovery of the ionization of gases, that is to say, the relation of electricity to the atoms, has enabled us to demonstrate by half a dozen sound methods that an atom of gas consists of at least 1,000 parts, instead of being a discrete elastic unit of elementary matter. These thousand primary parts, or corpuscles, are held together like a microcosmic solar system by an involved series of orbital motions, with perturbations and all the otherwise known astronomical irregularities, but yet an essentially independent dynamic system. Each of these thousand parts carries a minute charge of negative electricity, or it is itself a charge of electricity The last unit seems to be simply electricity without any body of matter. Scientists are at this point debating whether there is any further ground for holding that the ultimate substratum of the atom, and thence of all matter, is anything else than force, pure and simple. That is the place where advanced science now stands, and it may be compelled to take the final step, and reject inert matter as an untrue conception, in order to accept pure force as the ultimate idea. Some believe that the concept of the ether filling space must go into the wreckage of the past, just as the phlogiston of the last century has disappeared from the field of modern inquiry. If Science proclaims that those views of the nature of matter, as held by all men up to very recent times, are untenable and that the inexorable result of experimentation is that forces, electric, magnetic, and gravitational, and so forth, alone exist, then the Spencerian Philosophy of inert materialism has met its death. The Idealists will rejoice, since they have proved their premise, that the senses do not tell us the whole truth about the external world.

The second principle that has been drawn from the scientific exposition is the coördination of consciousness with persistence of force, as an independent factor in the development of the cosmos. The Spencerian attempt to derive a vital principle of life from pure inert matter is increasingly felt to be unsuccessful, when brought in close contact with the phenomena of biology and psychology. There must be something more than a combination of molecules with their inherent mechanical forces. If evolution is the fundamental law of advancement, then this involves adaptability, and this implies choice and a power of action to adjust the need of the moment to the demands of the future. If vitality is a force like electricity, then life to be complete requires to be conscious and subjective. Consciousness is the unit whose three constituents are willing, knowing, feeling, these three acting together in a sensible trinity. Now if consciousness is, according to recent science, to be united with force throughout the universe from atoms to the mind of man as a factor in the duality of being, then it follows that free will, intelligence, and sensibility should be found in all stages of life. Having abandoned the notion of dead matter in favor of living, conscious force, the world takes on an entirely different philosophical aspect. These two forms of energy, mind and force, are to be found everywhere in varying degrees of manifestation, but not of essential being. In the inorganic world, force is prominent and consciousness is more or less hidden or latent; in the organic world there is a more equal balance, but with an increasing exercise of conscious life from protoplasm to man; and in the so-called spritual world the conscious forces are supreme though clothed in their own proper body.

Furthermore, the philosophical systems of Idealism and Materialism find a fitting union or unity in the conscious-force theory. Idealism, in order to escape the crudities of Materialism, seeks to prove that the outerworld is a delusion, and that mind or thought is the only reality. Materialism, unwilling to admit that we stand in the midst of illusions, holds to the reality of this world, even denying the existence of spirit and of any God. But if all force is conscious, and endowed with power, knowledge, and feeling, as it seems to be the case the more we know about it, then the two opposite polarities unite in a complete mechanism, like the two poles of a magnet, in which each is essential to the existence and activity of the other. Many illustrations can be brought forward to support these conclusions, and they will probably become more popular in a few years.

For religion and the Church it is important to note that the advancement of science is surely laying foundations for a rational acceptance of the spiritual nature of the world, throughout which there exists a divine unity of power and purpose, seeking an ultimate end, towards which it is possible for mankind to look, in confidence of its final accomplishment.

In the debate on the Bradlaugh case, Mr. Gladstone said:

"The specific evil, the specific form of irreligion, with which in the educated society of this country you have to contend, and with respect to which you ought to be on your guard, is not blank atheism. That is a rare opinion very seldom met with; but what is frequently met with is that form of opinion which would teach us that, whatever may be beyond the visible things of this world, whatever there may be beyond this short span of life, you know and you can know nothing of it, and that it is a bootless undertaking to attempt to establish relations with it. That is the mischief of the age."

The best antidote to the current agnostic skepticism is to teach men that the visible things of this world, open to their inspection, contain facts beyond the range of their best imagination, which must yet be admitted to be true and knowable, though inconceivable. Furthermore, the proof is apparently close at hand that these ultimate facts abide in a spiritual basis of conscious life, not far removed in essence from the Christian Idea of God.

BIBLE STUDY NOT DECLINING.

Apropos of the decadence of Bible reading, it may not be amiss to recall a speech of President Butler, of Columbia University, at the Unitarian Club dinner recently: "I am told," said he, "that the Bible Society sold many more Bibles this year than the year before, but I want to know what becomes of them, for the young people, even the young men who go to college, know very little about them." The New York *Sun*, in whose columns theological discussion is seldom unrepresented, comments:

If President Butler should read the vast mass of correspondence on questions of religion which comes to this office in a steady stream, he would discover in it a familiarity with the Bible which demonstrates that throughout this country there are still multitudes of people who know very much about the Book. This familiarity, we observe, is displayed as much by infidels as by believers, and among the number are obviously people of the younger generation no less than of the older.

The *Christian Work and Evangelist* asserts that Bible study is not declining:

As we write, there is before us a copy of the Y. M. C. A. *News Service*. According to this little monthly, the Bible is more popular than ever. Last year over 47,000 men of the city railroad and student associations were enrolled in Bible classes—a very large gain over previous years. College men alone will buy fully 40,000 copies of Bible-study books this year. Strange as it may seem, some of the best and most enthusiastic Bible students are men employed in the operating department of the railroads. In the city of Cleveland nearly 1,000 men meet each week in the different shops to listen to talks on this most precious of books. At a good many large industrial plants Bible classes are held at midnight for the benefit of the night workers.—*Public Opinion.*

Wheresoever we be, whatsoever we are doing, in all our work, in our busy daily life, in all schemes and undertakings, in public trusts and in private retreats, He is with us, and all we do is spread before Him. Do it, then, as to the Lord. Let the thought of His eye unseen be the motive of your acts and words. Do nothing you would not have Him see. Say nothing which you would not have said before His visible presence. This is to do all in His Name.—*Cardinal Manning.*

Simplicity in character, in manners, in style; in all things the supreme excellence is simplicity.—*Longfellow.*

Helps on the Sunday School Lessons

Joint Diocesan Series.

Subject—*"The Church of the Apostolic Days.* Part I.

By the Rev. ELMER E. LOFSTROM.

CALLED CHRISTIANS FIRST AT ANTIOCH.

FOR THE THIRD SUNDAY IN LENT.

Catechism: XII., Lord's Prayer. Text: I. Peter iv. 16. Scripture: Acts xi. 19-30.

WE HAVE already seen that, as a result of the scattering abroad of the disciples by the persecution which began with the stoning of St. Stephen, the Gospel was preached in Samaria by Philip the Deacon. Our attention is now turned again to those scattered disciples carrying the Good News with them wherever they went. They are pointed out at Cyprus, the island in the Eastern Mediterranean, in Phœnicia, which extends along the coast north of Mt. Carmel, and at Antioch, still farther north near the same coast on the river Orontes. At Antioch the missionary work took a new form which calls for more extended comment; *there the Lord Jesus was preached to those who were not Jews.*

There is a difference in readings here which changes the meaning somewhat according as one or the other is adopted. Probably "Greeks" and not "Grecians" is right. In one case they were Gentiles, in the other, Greek Jews. If the latter, the date of this passage should probably be put before the conversion of Cornelius; if, as we suppose, the former, then soon after that event. The famine referred to (v. 28) occurred in the latter part of 44 A. D., running into the next year.

The men who, without special divine direction, as far as we know, had taken this important step of preaching to the Gentiles, were natives of Cyrene, in northern Africa, and of Cyprus, the home of Joseph Barnabas (Acts iv. 36). When "the Church which was in Jerusalem" heard of this, they accordingly sent this same Barnabas, who may even have known personally his fellow countrymen at Antioch, to represent them. Later on we find him exercising the office of an Apostle or Bishop, whether he was so at this time and was sent to Antioch to confirm the newly made disciples, as Peter and John had done in Samaria, we cannot certainly tell. A Levite himself, his sincere gladness at the acceptance of the Gospel by the Gentiles at Antioch mark him as in truth "a good man and full of the Holy Ghost and of faith."

His first step after becoming familiar with the situation at Antioch was to go to Tarsus and *bring back St. Paul,* whose commission as Apostle to the Gentiles had already been given him (Acts xxii. 17, 21). St. Paul may already have done some work among the Gentiles, as we soon after read of churches in Cilicia; but this is his first recorded systematic work. St. Barnabas seems to have known St. Paul better than anyone else in the early part of his ministry. He had already stood sponsor for him to the apostles at Jerusalem (Acts ix. 27), and now he generously yielded to him the chief place in the work at Antioch. For a full year the two men worked there together, and built up a strong work, which served them as a base from which they carried on their missionary journeys later on.

The most significant evidence of their work at Antioch is found in the name there given to the disciples for the first time. *They were called Christians first at Antioch.* It is not difficult to see why some new name should be given them. Up to this time, the Church had been looked upon as Jewish. As there were Jews who were Pharisees, Sadducees, Essenes, etc., so the Christians were at first called Galileans and Nazarenes. As long as a man had to become a Jew before he could be a Christian, it was very natural to regard the Church as a Jewish sect. But now at Antioch developed a new fact. The disciples there were not converted Jews, and so could not be so described. Someone called them Christians; and the name is still, perhaps, the one, Catholic name which would be accepted by every disciple of Jesus Christ.

By whom was it given? Certainly not by the Jews, because it incorporates the meaning of Messiah into it, and they would not admit that Jesus was the Messiah. Probably not by the disciples themselves, for it is too holy a name for them to have taken upon themselves. Do we now think of that, or of its meaning: "the anointed ones"? Its twofold significance as giving us the Name of our Divine Master and as reminding us that the Holy Spirit has been poured out upon us, should be a help towards living "worthily of the vocation wherewith we are called."

The name was probably given by the "heathen" of Antioch, and was given rather as a term of reproach than of honor. That the name was given at this time is important, because it marks the attainment of a new stage in the development of the Church. The Church now took her place before the world, not as Jewish nor as Gentile, but as Christian, embracing both Jew and Gentile. Christ is the one Person whose name the Church can bear with honor to herself. To take the name of any man, marks those taking it to be a sect. See in I. Cor. i. 10-17 an inspired opinion of such division.

The text throws the light for a moment on one of the consequences of bearing the name in those days. It is now a name of honor, and yet it is still in some sense a call to suffer as a Christian; but now it must be a voluntary giving up of pleasant things for the sake of something far better.

The example of practical fellowship toward the mother Church at Jerusalem brings before us a certain Agabus, who is called a prophet. Later on, he dramatically predicts the imprisonment of St. Paul (Acts xxi. 10). This office was one of the minor ones exercised in the early Church. The prophet might be of either sex. The foretelling of events was not the usual form which their inspiration took, but that of *an exalted and superhuman teaching,* ranked by St. Paul above "speaking with tongues" in being *the utterance of their own conscious intelligence informed by the Holy Ghost"* (Alford). The office soon passed away.

But we have here also the first mention of another office which was to be permanent and to which we have already referred—the elders or presbyters or priests. No special account of the institution of this, the second order of ministers in Christ's Church is given; but the existence of the office is abundantly proved by Holy Scripture. We must remember that the New Testament writings were originally written for those already familiar with the existent state of things and were written more for their confirmation than for their information. The three *offices* of Apostle or Bishop, of Presbyter or Priest, and of Deacon are clearly distinguished. There is sometimes a certain confusion of *names,* because St. Paul (and he alone) sometimes calls this order *Bishops,* as well as *Presbyters.* "Bishop" means *overseer;* and we can see how he might call them that before names had been finally fixed. *He never confuses the two offices.* Theodoret, an early Bishop whose testimony carries us back to within 300 years of the apostolic age, says: "They formerly called the same persons presbyters and bishops, and those who are now called bishops they called apostles; but as time went on, they left the name of apostle to those who were truly apostles, and to those who were once called apostles they gave the name of bishops."

LENT.

Thy iron hand laid kind upon man's lust
Sets chains on Liberty to make it free,
The lower's tyrant, but the higher's trust,
The soul's release from brute captivity.

Thou art a sauce to whet life's appetite,
Banquets to spice with loftier gaiety,
Reason to throne above the Sybarite,
True sweets to taste for earth's satiety.

Sinners renounce thee only to return,
For noble fruit hangs on thy barren boughs,
Leaves of all-healing that the nations spurn
But to repent when Time and God allows.

And phœnix-like from out thy wrinkled urn
Ashes spring up to immortality.
Dead souls bloom young, hard prodigals new-mourn,
Fashion beweeps her dry formality.

The tombstones reared above those ruined shrines
Where buried lie dead dreams, hopes born to die,
Feel thy sharp graving-tool replace the lines
"Hic jacet" with *"Resurgam's"* prophecy.

And mystic voices sing around thy close—
Voices of Crucifixion and dread strife,
While over all one strain triumphant flows,
"I am the Resurrection and the Life."

J. P. D. Llwyd.

Little by little, as we gain, by the grace of God, victory over our besetting sin, we rise to a higher level.—*Canon Jelf.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

A SEE-SAW FURTHER EXPOUNDED.

To the Editor of The Living Church:

ANOTHER Jerseyman feels prompted to come to your assistance in the matter of Bishop Greer's speech at the Church Club dinner, and help you turn the tables on your critic, Mr. Bogert. The pun about the See is hoary with age, at best; and has been attributed to many Bishops. I think "scene" is quite as picturesque and much less hackneyed. But Mr. Bogert misses the delightful humor as well as the originality of Bishop Greer's apocryphal anecdote, in making him say "while *just a little beyond them* was Dr. Talmage." What Bishop Greer did say was: "while *just inside the life line* was Dr. Talmage." Think it over for half a minute. On one extreme was Father Ritchie, on the other Dr. Newton; midway, Bishop Potter; and *just inside the life line,* the Congregational exhorter. Could anything be more clever?

It seems to me that you are not the one who "spoiled a joke." R. A. Holt.

Morris Plains, N. J., February 15, 1904.

[We are glad slowly to be able to do justice to the wit of the Bishop Coadjutor of New York, even though several witnesses be required fully to declare it. We think it not inappropriate to add our own hope that he may so fully justify the common expectation of a wise episcopate on his part, as to earn for himself the sobriquet of the See Serpent of New York, ready at any time to annihilate any smaller see urchins who may venture too far beyond the life line, but more ready to show that a great see, like a great sea, must be not only broad but deep, turbulent perhaps with waves on the surface, but resting beneath in the bounds that were divinely and eternally fixed for it, and which are unchangeable throughout all ages.—Editor L. C.]

"TEMPTED LIKE AS WE ARE."

To the Editor of The Living Church:

DOES not the position taken in the opening editorial of your issue for February 20th indicate an oversight of Scripture and of the theology of the Incarnation? The Epistle to the Hebrew does not say that our Lord was "in all points tempted as we are," even with the understood explanation of "time and place and varying lines of attack." The Epistle adds the significant words, "without sin," which your editorial omits. Though this might suffer the interpretation "without resulting in sin," this is not the more generally accepted meaning, nor does the word used (ἁμαρτία) suggest it as the more probably correct. Ψωρὶς ἁμαρτίας would most adequately be rendered "apart from sin," and certainly suffers the interpretation that the likeness between our temptations and His ceases where the element of sin enters. In Him there was no sin within, either actual or original, to give temptation a fulcrum, so to say, and in so far as our temptations have the answer from within of past sins, our Lord's temptations were not "in all points like ours." Moreover, the line of attack, which in a man would have been possible and in him might have issued in sin, was impossible in Christ and could not issue in this way.

Further, as Westcott (*in loc.*) points out, the very phrase χωρὶς ἁμαρτίας is a part of the Chalcedonian definition and must not be overlooked.

Surely the lesson of our Lord's Temptation is not that He was a man, in all points tempted like we are, but that Temptation approached Him wholly from without, found no place of approach, and was instantly rejected by Him of whom we are taught, *non posse peccare.* Charles S. Lewis.

Lafayette, Ind., February 19, 1904.

[The signature to the devotional introduction in each issue of The Living Church shows that it is not from the pen of the editor; but we fail to see where there is any divergence between the interpretation of our correspondent and that of the writer of the introduction. The qualification "yet without sin" bears no relation to the "time and place and varying lines of attack," but to its repulsion, to the non-receptivity of Him who was tempted, and perhaps, secondarily, to its purpose. Consequently, the omission of the qualification in the very condensed devotional introduction criticised, cannot possibly, it would seem to us, be interpreted in opposition to our correspondent's exegesis. We for our part should quite accept the latter, and we do not doubt that the author of the devotional introduction—one of the first theologians in the Church—would, as well.—Editor L. C.]

BOOKS FOR LAY READERS.

To the Editor of The Living Church:

WITH reference to lay readers and what they should use in their services, I send to you the enclosed list which is printed on the back of the license which is issued in this Diocese. I think it is a helpful list for any lay reader.

SUGGESTIONS AS TO READING.

Lay Readers, their History, etc., by the Rev. H. B. Restarick, New York, Thomas Whittaker.
The Use of the Voice in Reading and Speaking, by the Rev. F. T. Russell, New York, D. Appleton & Co.
Coxe's *Thoughts on the Services.*
Blunt's *Key to the Study of the Bible.*
How to Study the English Bible. Girdlestone.
How to Teach the Prayer Book. Rev. Evan Daniel.
Blunt's *Key to the Prayer Book.*
Sadler, *Church Doctrine, Bible Truth.*
Westcott's *Bible in the Church.*
Norris, *Rudiments of Theology.*
Church History, Cheatham, Perry, Jennings, etc.
A Manual of Parochial Work. Rev. John Ellerton.
The Imitation of Christ. Thomas à Kempis.
Wilson's *Sacra Privata.*
The Prayer Book Reason Why. Rev. N. R. Ross. Whittaker.
From Jerusalem to Jerusalem. Rev. A. J. Belt. Young Churchman Co.

WHAT SERMONS TO READ.

Bishop Walsham How. Various volumes.
Archdeacon Farrar. Various volumes.
Dean Goulburn, *Personal Religion, Pursuit of Holiness, Study of the Scriptures, Holy Communion.*
Canon Liddon. Various volumes.
John Henry Newman. *Parochial and Plain Sermons.*
Charles Kingsley. Various volumes.
Rev. Mr. Aitken. Various volumes.
Rev. Dr. Vaughan. Various volumes.
Rev. Mr. Wilmot-Buxton. Many volumes.
Rev. J. C. B. Murphy. Several volumes.
Baring-Gould's *Village Preaching.*
Sermons for the People. S. P. C. K.
Bishop Huntington's *Christ in the Christian Year.*
Dean Burgon's *Short Sermons.*
Rev. Dr. J. N. Norton. Two volumes.
Bishop Brooks. Many volumes.
Bishop Thompson's *First Principles.*
Snyder's *Chief Things.*
Cutts' *Chief Truths of Religion.*
Rev. Isaac Williams' *Plain Sermons.*
Rev. J. W. Hardman. Various volumes.
Rev. Dr. Dix. Various volumes.
Bishop Potter. *Sermons of the City.*
Archbishop Temple. *Rugby Sermons.*
Rev. Dr. De Koven. *Sermons.*

Of course there are newer books, like Mason's *Faith of the Gospel,* and Brown's *Church for Americans,* etc., which might well be added.

Yours very truly,
Cortlandt Whitehead.

MR. FILLINGHAM NOT AN EVANGELICAL.

To the Editor of The Living Church:

WHILE I feel that to write too much of Mr. Fillingham and his proposed iconoclastic tour is, perhaps, but to further his ends, and secure for him a notoriety he could not otherwise attain, yet, lest there should be any who entertain the idea that he truly represents the Evangelical party in the Church of England, and is something of a hero in his opposition to the "advanced" or "Catholic" (*sic*) Churchmen, I should like to say that a clergyman of the Church of England who visited me some time ago—a prominent Evangelical and so rigid in some of his views that he would not attend my Communion Service because *he feared* that I might be in the habit of using wafer bread—was most indignant about the methods of Mr. Fillingham, and classed him, in his estimation, below the late Mr. Kensit. Whatever party we may favor or not favor, surely there should be a very general willingness to discourage, by every lawful means, such sacrilegious free lances.

St. Paul, Minn., Yours truly,
February 20, 1904. Ernest Dray.

WESTERN NEW YORK IN CHURCH HISTORY.

The Diocese of Western New York. History and Recollections. By Charles Wells Hayes. Rochester, N. Y.: Scrantom, Wetmore & Co.

Seldom have we read a volume of American Church history with interest equal to that given to this volume. Few, indeed, are the American Dioceses whose history could be of such general interest as is that of Western New York. A half century ago, the Diocese was in the lead in the Catholic movement. Its traditions of Bishop Hobart bore fruit in De Lancey and Coxe, born leaders, both of them, and men who could not fail to leave a marked impress upon the Church at large.

Dr. Hayes' volume begins with the earliest ministrations of the Church in the western half of New York state, and runs to the conclusion of the episcopate of Bishop Coxe, with only a supplementary note relating to the election of the present Diocesan. No one could be more competent to write the history than Dr. Hayes, whose personal recollection goes back to the episcopate of Bishop De Lancey, and who has easily proven his ability as an historian.

The volume begins with the seventeenth century missionary work among the Indians, tracing that work among the Oneidas, prior and subsequent to the removal of the tribe to Wisconsin, and the personal care given to their welfare by Bishop Hobart. One wonders that the work among the Indians remaining in Western New York was permitted so largely to die out, until its revival within the past few years. The hold that the Church gained upon these people in the first quarter of the last century was retained and developed among the Oneidas in Wisconsin, who were once visited by Bishop Hobart and were afterward the special objects of care of the Bishops of the undivided Diocese of Wisconsin and then of Fond du Lac, but seems to have been lost in large measure among the remnant in New York state.

The history of the Western counties prior to the creation of the Diocese is interesting, and the influence upon them of Bishop Hobart and Bishop B. T. Onderdonk is seen to have been large; but it is with the creation of the Diocese—the first instance in America of the division of a state into two Dioceses—that the chief interest begins. The difficulties that seemed to stand in the way of such division seem absolutely absurd now; but no more absurd, doubtless, than will it seem a century from now that the Church in this early twentieth century finds so many steps in its necessary progress "inexpedient." The same objections and the same kind of objectors that stand in the way of the Provincial System, the Name Correction (both of which were urged by the early Bishops of Western New York, as Dr. Hayes shows), and other phases of the Catholic movement to-day, stood in the way of the division of the Diocese of New York in the thirties. Of course the Church will ultimately brush aside its present incumbrances as it did in 1838; but it sometimes seems as though the spiritual descendants of the sturdy Churchmen of the thirties in Western New York were not fulfilling the duties of leadership in the Church's advance such as fell to their fathers' lot.

For it must be remembered that though the Catholic Revival in England dates from the Oxford Movement, which had its beginning in 1833, that Revival in America began a full generation earlier, with the consecration of John Henry Hobart as Assistant Bishop of New York in 1811. In America, the Revival might well be called the New York Movement. The Church in America had taken upon itself a new and invigorated Catholic life long before Keble and his associates had wakened up to the necessity for such a revival in England. Indeed there is some reason to believe that it was the visit of Bishop Hobart to England in the twenties that gave the first impulse to the Tractarians to begin their work. And it is beyond question that the Catholic Revival in America is due far more to the influence and work of Bishop Hobart, than to the Oxford divines.

The Diocese of Western New York was set apart in 1838. Bishop De Lancey was consecrated in 1839. He was a man of marked personality. To a large extent, he developed the Churchmanship impressed on the Diocese by Bishop Hobart. It was in the middle forties that the Catholic movement was retarded in America by the news of the secession of Newman and the accompanying panic over "Puseyism." Men who, as disciples of Hobart and of Seabury before him, had long since reached or inherited substantially the point of view of Dr. Pusey, blanched and quivered with rage at the mere suggestion of Puseyism. Bishop De Lancey entered, in 1846, into a consideration of "What is *not* Puseyism," in which he defended as views "held and practised" by the Church "long before Dr. Pusey was born," such doctrines as the Real Presence, the Apostolic Succession, Baptismal Regeneration, etc., and advocated the use of the surplice, bowing in the Creed, daily services, and many other devout practices then far from universal even in America, and denominated Puseyism in England. He was one of the six Bishops—Ives, Doane, Kemper, De Lancey, Whittingham, and Gadsden—who refused to concur in the partisan Onderdonk condemnation. At his last convention (1864), he celebrated the Eucharist vested in alb and chasuble. In his day "fonts and credence tables became not uncommon; stalls and sedilia, lecturn and prayer desks adorned the new churches, and so did Easter flowers."

An interesting foot-note in connection with the year 1859 relates that in an examination of three candidates for the priesthood and three for the diaconate, time failed to question all the candidates, and Charles Edward Cheney, who at the present time is known to the world as Bishop of the Reformed Episcopal Church in Chicago, and was then a candidate for deacon's orders *only*, was not asked a single question concerning the Prayer Book or the ordinal "for want of time." With such a laxity in conferring holy orders without examination, perhaps it is not strange that mistakes were made.

Bishop Coxe was consecrated January 4, 1865, having been elected Assistant Bishop after an urgent request for such election on the part of Bishop De Lancey, although there had been some desire in the Diocese for the division which shortly afterward was made. Bishop De Lancey was on record as viewing future division as inevitable and necessary, but hoped it would not come in his day, as it did not.

Bishop Coxe began his episcopate with an urgent pressing of the see system and the cathedral. It was about this time that Dr. William Adams of Nashotah was contributing his magnificent papers to the Church press on that system, and Bishop Coxe was an urgent exponent of the same view. It is somewhat remarkable that with his definite views, the movement to establish a see city and a cathedral in Buffalo should have proven such a complete failure. For a time an experiment was made with St. Paul's parish, which under certain specified conditions permitted the Bishop to use it as a Pro-Cathedral; but the church remained a parish church, with property rights in its pews, with at that time neither a daily service nor the weekly Eucharist, both which Bishop Coxe had rightly pronounced among the essentials of a cathedral, and the experiment came to an inevitable failure.

And when the Diocese of Central New York was created, in 1868, the same failure was repeated. Bishop Coxe had urged with all his power that the Diocese adopt the name of Syracuse, and accept an offer of Syracuse Churchmen to contribute $20,000 for the erection of a see house on condition that that city should be accepted by the Diocese as its see and for its cathedral. It was a great disappointment to the Bishop, when the Diocese, largely by reason of the cowardice of the laity, refused the proposition. The Diocese justified the indignant reproof of Bishop Coxe in the address which he made to the second special Convention which, after an election of and declination by Dr. Littlejohn as its Bishop, finally chose the present Diocesan. "The general surprise," said Bishop Coxe, "and disappointment of the Church has been so expressed, as to deserve to be felt, with respect to the name you have fixed upon your Diocese. Is it indeed, a fixture? Can it not be removed? Our beautiful geography is disfigured by a nomenclature which gives an air of buffoonery to our map. Every reflecting man must lament the ignoble taste which has so sadly marred the beauty of a region to which the very savages gave names expressive alike of its loveliness and of their own sense of its charms. Surely, it might have been expceted of a synod of the Church, that when it had the opportunity, at least to accept things as they were, it would not have made them worse. I grieve to say that this Diocese has given itself the very worst name to be found in our Church records.

"But that is not all. In choosing a name of awkward and uncouth device, you deliberately forfeited one of the most liberal proposals that could have dignified your beginnings as a Diocese. . . . Was it worthy of practical men to reject an offer of $20,000 coupled with no unworthy conditions, when no other city of the Diocese was prepared to make a similar tender?" (p. 288.)

It was reserved for little men of more than thirty years later to hold that names are very trivial matters hardly worth the dignified deliberation of the Church. Bishop Coxe and the giants of his day spurned this littleness, and the choice of names that were to stand in the popular judgment as the sign of things, was to him a matter of large importance.

As for the Diocese of Central New York, it declined the offer of $20,000 from the Syracuse Churchmen, after which its Bishop, in the exercise of the common sense that has generally characterized Bishop Huntington's administration, selected Syracuse for his place of residence; but through the folly of the Diocese it had lost its see preëminence and its proffered see house. Neither of the Dioceses has placed in operation the cathedral and see system for which Bishop Coxe so urgently pleaded, and the "very worst name to be found in our Church records" is still unchanged.

A like insistence on right names, as alone fit to represent in the minds of the public the things they would designate, pertained in the judgment of Bishop Coxe to the name of the American Church. Speaking of some of the mistakes that had been made by the fathers of the American Church after the Revolution, he said: "A much more humiliating token of our position at that day was the consent of even the Catholic Seabury to permit our truly Apostolic Church to be known, even in its external conditions, as 'the Protestant Episcopal Church in the United States of America.' I hold this to be a jumble of words which nothing but familiarity can render tolerable to an enlightened mind. . . . But the shameful misuse of the word 'Catholic,' which still continues to disgrace the literature of England, and which daily blemishes the speech and writings even of Englishmen who are scholars, and who profess to be Churchmen, was in those days yet more inveterately established. . . . Nor can any tribute be paid to the Papacy more entirely acceptable, than the surrender to its followers of the Catholic name, its prestige, and its logical force" (pp. 326, 327). Alas, that in this sturdy belief of

the great Bishop Coxe, the Diocese has not taken the lead in demanding reform, but, in spite of noble words of the present Diocesan on the subject of the name itself, was content, at its last convention, only to avow that the Diocese "is not averse to a change in the name of the Church, but deems such change to be inexpedient at this time." Not averse! Inexpedient! Are leaders *ever* content to declare themselves pure negatives? Such language is at best not the exercise of leadership, and is little better than a vote expressive of want of confidence in Bishop Coxe.

Dr. Hayes does not hesitate to bear testimony to the contradictory characteristics which he finds in the mind of Bishop Coxe, and which were so perplexing to Churchmen in the latter years of that prelate's episcopate. "The truth is," he says, "that Bishop Coxe, though born a Presbyterian, was nevertheless a born Catholic, and a born Ritualist, in the true sense of those terms, as well as a born Poet; and he could not have been the author of the *Christian Ballads* if he had not been a Catholic and a Ritualist. His deep-set prejudice—for it was, in part, a prejudice as well as a principle—against everything which seemed to him the outcome of Romanist error, often held him back from the expression of his inmost thought; but the thought was there all the same, and sooner or later would show its true self in word and act" (p. 316). The author bears witness to the wide and happy influence of Bishop Coxe's *Christian Ballads*, which he says are more widely read in England than even *The Christian Year*. Nor does he fail to give credit for the praiseworthy efforts of Bishop Coxe toward Catholic unity and toward the attempted reform movements on the Continent of Europe. Space forbids, however, that we go in detail into the history that is so well related in this admirable volume.

Do Churchmen of Western New York, and indeed of New York state in general, realize what responsibility is entailed upon them through the inheritance they have received from such a succession of leaders as Hobart, Onderdonk, Wainwright, Horatio Potter, De Lancey, and Coxe? These were giants in the Church of their several days, and they were men not content to follow in the wake of the great movements of the day, but proved themselves to be Catholic leaders, who by the very force of their positive convictions and of their several personalities, turned the tide of religion in New York state from the apathy and deadness of the Revolutionary period and the weak administration of Bishop Provoost, to the magnificent leadership that devolved upon New York Churchmen from the time of Bishop Hobart's consecration. Why should not New York Churchmen be in the advance in the Catholic movement to-day, as they were in the days of their fathers? Have the giants all died? Is leadership no longer to be an attribute of those who are gifted by Almighty God with the abilities to lead?

Surely the Church has a right to expect that the Dioceses and communities that have had well-nigh a hundred years of training in the best of Catholic Churchmanship should be second to none in demanding to-day the fulness of the Catholic heritage for which their fathers fought, frequently under the greatest difficulties.

It remains for us only to say that Dr. Hayes' volume is replete with sketches of a long list of the clergy who at various times held charges within the limits of Western New York. Much would rightly be expected of a Diocese whose rolls contain the names of such leaders as Walter Ayrault, James A. Bolles, William T. Gibson, Alfred B. Goodrich, Edward Ingersoll, Erastus Spalding, Sr., James Rankine, John C. Rudd, William Shelton, William D. Wilson, and a host of others. The volume is one that has proven to us of the greatest interest and value.

Not content with their already varied and handsome line of Bibles in all descriptions, the Oxford University Press have issued their *Teachers' Bible* in new form, embodying as the main feature of the appendix, *The Oxford Cyclopedic Concordance*, containing New and Selected Helps to the Study of the Bible Arranged in One Alphabetical Order with Illustrations and a New Series of Maps. [New York and London: Oxford University Press.] This appendix, which is both a concordance and a cyclopedia of the Bible on a condensed scale, though requiring 300 pages for its publication, is a most useful aid to the study of the Bible, and will be found acceptable by teachers and students. The edition is issued in five sizes, from $1.35 upwards, the finer editions being printed on the handsome Oxford India paper. The *Helps* may be obtained separately at 75 cts.

We have received a copy of that valuable production, *The World 1904 Almanac and Encyclopedia and Officially Compiled Guide to The Louisiana Purchase Exposition.* (Issued and Copyrighted 1903 by the Press Publishing Co., Pulitzer Building, New York. Single copies 25 cts. By mail 35 cts.). It is replete with such matter as rightly pertains to an almanac, and could hardly be improved upon.

The Louisiana Purchase and the Exploration, Early History and Building of the West. By Ripley Hitchcock. With Illustrations and Maps. Boston: Ginn & Co. Price, $1.25 net.

We have here the very interesting story of the Louisiana Purchase and the subsequent history of the opening up of the great West, including the Lewis and Clark Expedition. The volume is pleasingly written and well illustrated.

Literary

Tables Illustrating the Transmission of the Episcopate in English and American Lines by the Space of Twelve Hundred Years, Showing One Actual Line of Succession from Stigand, Archbishop of Canterbury, Cons. 1043, to Charles Tyler Olmsted, Bishop Coadjutor of Central New York, 211th Bishop in the American Line. Prepared by Lucius Waterman, D.D. With Introductory Note by the Rev. Prof. Thomas Richey, D.D. New York: Edwin S. Gorham.

Seldom have we been so interested in studying tables as in this very useful work of Dr. Waterman's. Borrowing his facts largely from the monumental work in original research in the pedigree of the English episcopate by Bishop Stubbs, Dr. Waterman has by dint of much study and hard work, digested the facts in such wise as to show the exact spiritual ancestry of the American Bishops through the English episcopate, showing each step in the long chain of consecrators. In this way, carrying every step so far as the records will permit, he is able to carry the episcopal succession back to Stigand, who was consecrated Archbishop of Canterbury in 1043. Unfortunately, the exact steps cannot, it appears, be traced back of that point, for the reason that the consecrators of Stigand are not on record, so far as the result of research has yet been able to discover. Of course it is not necessary to say that the validity of the consecration of Stigand is wholly beyond question, and Dr. Waterman adds a suggestive table "Showing Certain Possibilities of Episcopal Succession in England from Theodore of Tarsus to Stigand and Ealdred." By drawing on the probabilities in some instances and from authentic records in others as to the consecrators of the Saxon Archbishops and Bishops, he is enabled to carry the succession back to Archbishop Theodore, A. D. 668, but does not give to this table the certainty that adheres to the positive steps which are shown from official records back to Archbishop Stigand. Of course it has long been known to scholars, although difficult for the public at large to realize, that it is impossible to trace the English, and therefore the American, succession to any earlier English or British sources than Theodore, who was consecrated at Rome in the year 668. Back of that year, our Anglican succession is the Roman succession. The line from Augustine, as was pointed out by Bishop Stubbs many years ago, became extinct less than a century after his own consecration. It is impossible to discover that any of the other British lines of episcopal succession, whether from the early British, Irish, Scottish, or Welsh Churches have been preserved, and unfortunately the strong probabilities point to their total extinction.

Many other facts of great interest in showing the spiritual genealogy of the Anglican Bishops are traced in this volume. Among others, it is shown that the succession through the troublous period of the Reformation, may easily be traced around the consecration of Matthew Parker without touching that consecration in any way, by utilizing an Irish line traced through Hugh Curwin, who was consecrated Archbishop of Dublin by Bonner in 1555, and who gave the succession in such wise that it has permeated the whole Anglican episcopate. According to this line, the succession is traced through Irish Bishops to Antony Sparrow, Bishop of Exeter (1667), where the English line is resumed. This shows, if there were no other reasons for deeming it absurd, how frivolous were the old-time Roman objections alleged against the Anglican succession by reason of quibbles over the consecration of Matthew Parker, upon whom it is shown by positive steps, the succession does not at all depend.

There are also many other interesting facts in the succession brought out, and certainly a decided expression of gratitude is due from American Churchmen to the accomplished editor of the volume.

An Apostle of the Wilderness: James Lloyd Breck, D.D., His Missions and His Schools. By Theodore I. Holcombe, B.D. New York: Thomas Whittaker. Price, $1.20 net.

One never tires of reading the stirring events in the pioneer life of the West, whether that life be viewed from the secular or the religious standpoint. This new sketch of Dr. Breck, the founder of Nashotah, of the Faribault institutions, and of the Church in St. Paul, as well as pioneer missionary in California, is therefore of absorbing interest. It was written by one who was with the pioneer priest in much of his work, and who therefore had the opportunity of viewing the hero at first hand. The volume does not purport to be possessed of the biographical fulness or dignity which characterized the *Life and Letters of Dr. Breck*, published some years since and unfortunately now out of print, but is simply an entertaining and most useful story of pioneer missionary life in the West.

It is unfortunate that there should be frequent instances of misspelling of names of contemporary Churchmen of Dr. Breck's generation, such as ought to have been guarded against. Thus, Dr. Manney appears as *Maney* throughout the volume, being frequently mentioned; Dr. George P. Schetky appears as *Schetkoy* (page 38); Elisha Smith Thomas, afterward Bishop of Kansas, is named *Elisha P. Thomas* (p. 158); Bishop Knickerbacker is twice spelled with an "o" as the vowel of the third syllable (p. 160); Bishop Coxe appears

on page 171 as *Cox;* and William Augustus Muhlenburg Breck, son of the subject of the author's volume, appears on page 185, and also on page 187, with the omission of his first name, *William.* Such errors are unfortunate in a volume that essays to memorialize men who are past and gone. The Rev. Mr. Hull is incorrectly stated on page 12 to have been rector of St .James' Church, Milwaukee, his parish having been St. Paul's.

We mention these defects, only that they may be corrected in the next edition. The book is very readable.

Modern Practical Theology. A Manual of Homiletics, Liturgics, Poimenics, Archagics, Pedagogy, Sociology, and the English Bible. By Prof. Ferdinand S. Schneck, D.D., Theological Seminary of the Reformed Church in America. New York: Funk & Wagnalls. 12mo, 320 pp. Price, $1.00 net.

The sub-title explains the purpose of the volume. By Poimenics the author means Pastoral Theology, and by Archagics, the office of leadership. Aside from these terms there is little that is new in the volume, but there is much that is valuable, particularly to a young clergyman, or a young man who is reading for Holy Orders alone, or under the direction of a busy parish priest.

The teaching, while elementary, as becomes a handbook, is sound and practical, and lays a good foundation for future study. "Liturgics" of course does not touch the Prayer Book, yet it pleads for a liturgy. The longest, and one of the most valuable chapters is that on Sociology, a subject too often entirely left out of the student's theological training. There is much valuable direction for the beginner in sermonic work to be found in the chapter on Homiletics, and the chapter on Pedagogy is a new one, in such a manual, and one which marks the modern nature of the book.

To the student or the clergyman who has received but little instruction in "Practical Theology," the book will prove very suggestive and helpful.

Glimpses of Truth; with Essays on Epictetus and Marcus Aurelius. By the Rt. Rev. J. L. Spalding, Bishop of Peoria. Chicago: A. C. McClurg & Co., 1903. 249 pp. Price, 80 cts.

Any book from the well-known pen of this author is welcome. Bishop Spalding is in thorough touch with the actual conditions of society, and sympathetic with the practical side of human affairs. Those who are face to face with realities of life, the common occupations and experiences, the hopes and fears, the struggles and problems, the pleasures and sorrows, of ordinary existence, will find recognition in this writer, and feel uplifted to true ideals and noble efforts by his spiritual philosophy.

Glimpses of Truth consists of aphorisms, grouped in six divisions, forming a collection of brief meditations, reflections, and maxims, relative to the nature, purpose, and conduct of life. We find among them striking observations, profound thoughts beautifully expressed, pregnant phrases, and golden words, which quickly lodge within the mind and abide in the memory. They blend philosophy with piety, and deal with conduct, while suggesting principles.

We highly commend this book as a treasury of wisdom, as well in the natural as in the spiritual order, to which recourse may be had for refreshment and strength.

The two little essays on Epictetus and Marcus Aurelius are gems of composition. The style of this writer is terse, vigorous, and efficacious. It has the charm of simplicity and clearness. As we read this book, we are filled with admiration of the author, whose character, thus displayed, is as helpful as his counsel.

F. H. STUBBS.

Redemption. A Study. By Rev. Kenneth Mackenzie, Jr. New York: Alliance Press Co., 1903.

This paper-covered little book of 83 pages treats of the Need of Redemption; the Nature of Sin; the Redeemer; the Process of Redemption; the Fruits of Redemption; and the Condition of the Maintenance of the Life of Redemption.

Fellowship. Letters Addressed to My Sister Mourners. New York: A. Wessels Co. Price, $1.00 net.

These letters, anonymously published, are from the pen and the heart of a Christian woman, bereaved through the death of her husband. The subject, a very tender and sacred one, is handled in this little volume with well poised discernment and with a sympathy that is more than superficial. We have not read these pages without adding to our own appreciation of them a tender thought of one and another in our acquaintance, to whom they might be genuinely helpful.

Handbooks for the Clergy—Church Music. By A. Madeley Richardson, M.A., Mus.Doc. New York: Longmans, Green & Co.

The author gives a brief history of music, and then follow chapters on Choirs, on the Priest's Part, and on the Rendering of the Services, and all concludes by a discussion of Gregorian and Anglican music, and a list of services and anthems.

The book is a useful one for a parish priest or for a choirmaster. The advice given is sound and ought to help any one who has the care of the music in a parish.

The Temple Series of Bible Characters and Scripture Handbooks.

Joseph and the Land of Egypt. By Prof. A. H. Sayce, D..D Philadelphia: J. B. Lippincott Co. Price, 30 cts.

Joshua and the Palestinian Conquest. By Prof. W. H. Bennett, D.D. Philadelphia: J. B. Lippincott Co. Price, 30 cts.

The policy of the *Temple Series* seems to be to cater to the higher critics in one volume and to the traditional school in the next. The *Temple Bible* seemed to follow that policy, and this series seems to be similar. The volume on Joseph is for the latter class and is written by Prof. Sayce, who advocates the old-fashioned view of the Bible, and seems to prove his point from recent research. The second volume, treating of Joshua, goes the whole length with the new school of critics, and even the text is taken from the "crazy-quilt" or Polychrome Bible.

A Young Man's Questions. By Robert E. Speer. Chicago: Fleming H. Revell Co. Price, 80 cts.

This is a volume of simple and direct chapters on the life of a young man. It takes a strict position against drinking, smoking, theatre-going, betting, etc. There is no doubt that a young man would do well to follow much of the author's advice; but probably a good many would find themselves unwilling to be quite so strict; and yet would be devout and religious, even if they were not so ascetic.

The Fruit of the Spirit Poetically Interpreted. Selected by Alice Jennings. Introduction by Edwin Markham. Chicago: Fleming H. Revell Co.

An unsually happy thought underlies this book of selections from the poets. St. Paul enumerates the following as Fruits of the Spirit: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." "These cardinal qualities, essential to poise and soundness of character, provide this volume with topics." Under these various heads—Love, Joy, etc.—are brought together choice and pertinent selections, which embrace poetic treasure in its widest range.

The Story of Our Lord's Life. By Maud Montgomery. With eight Colored Plates after Gaudenzio Ferrari.

In this volume the story of our Lord's Life is simply told for children from a Churchly point of view, and the colored illustrations are very handsome.

Children of the Tenements. By Jacob Riis. With Illustrations by C. M. Relyea, and others. New York: The Macmillan Co.

Mr. Riis is a marvellous story teller, with real life for his background. To be sure many of the tales included in this collection will sound like fairy stories or fiction, at least to those unacquainted with the author, his life, and work. These, however, are true stories, and stranger than any fiction. The author avers he cannot write fiction, and we know he has had to do with fact; sombre, bitter, hard and cold, since he came to this country, a nobody, and earned the right to be known. These stories are glimpses through his eyes of what he has seen among the tenements of his adopted city. They are not all sad nor pathetic; most are full of a humor that is close to tears, yet full of optimism. They are more than readable.

Missionary.

Fifty Missionary Stories. Compiled and arranged by Belle M. Brain. Chicago: Fleming H. Revell Co.

We noticed some months ago in these columns *Missionary Readings,* by the author of the present volume. Those who procured that book will be eager for this; those who have not procured it, will do well to get both. The present volume is constructed on the same plan as the former. There are fifty extracts chosen with excellent judgment from a wide range of missionary literature. They bring before us the romance, the heroism, and the humor of missions.

A Miracle of African Missions. The Story of Matula, a Congo Convert. By John Bell. Chicago: Fleming H. Revell Co.

This book is to be commended as useful reading to those people who profess to think that the converts made in the foreign field are converts for revenue only. What an African savage is willing to endure for the Gospel is vividly told in this little book. It is a strong story, letting one into the very heart of heathen life. There is still another class of people who might read it with profit—those who talk about leaving the heathen to their own simple religions.

A Sketch of Chinese History. By the Rev. F. L. Hawks Pott, D.D. Shanghai: Kelly & Walsh, 1903. Price, $1.50.

Dr. Pott has produced, primarily for the purposes of a textbook, a clear and readable compendium of Chinese History, from the age of myths to the settlement of the Boxer Troubles. The Western reader naturally turns to the later chapters, which deal with the relations between China and the Western nations. Nearly half the book is devoted to this period. The statement of foreign aggressions in the last chapter is sufficient to account for Chinese hostility, without having recourse to the misdeeds of missionaries. There are adequate maps.

The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

CHAPTER XX.

"YE DINNA SING NAE MAIR, MY LORD."

THE war in the United States was watched with anxiety by more than one English statesman, but by none with greater solicitude than by Lord Neill Morgan. His sympathies were with those Virginians whom he had learned to love during his sojourn in the state; yet he was by principle and association an abolitionist. As a child he remembered well the horror incited in his young mind by the record of the treatment of the little children in the factories and coal mines of his own country. Lord Cecil Morgan had taken a leading part in bringing to light the inhuman procedures of the employers of so many hundreds of unfortunates, whose age and innocence should not have appealed vainly to civilized men, as it did for long, long years before the passage of the Act which forbade such atrocities.

The little Neill had even accompanied his father upon a visit to the coal mines and never forgot the scenes, which strengthened in him as he grew older the desire ever to take his stand on the side of freedom for all men. But his observations regarding the slaves in Virginia left him to recognize that it was only an exceptional thing that slaves received harsh treatment from their owners; on the contrary, he saw them living quietly and well provided for in their cabins, with plenty of air and exercise, and good food and clothing; and in many instances there was a real affection existing between them and their masters and mistresses upon estates well-ordered for the most part. Yet he had hoped, as had many others, North and South, American and foreigner, that arbitration would bring about the enfranchisement of the slave.

When the war became inevitable, he was filled with anxiety concerning his relatives, whose home was in the center of the fighting, and whose resources were already limited. The news of Donald Graeme's death following closely upon Douglas Lindsay's release had affected him with feelings of mingled sorrow and joy, but he hoped brighter days were in store for those whose lives had hitherto been overshadowed with gloom, and Charlie's letter announcing her brother's marriage to his early love encouraged this hope. But the war sounded its death-knell, and Lord Morgan took time to write a long letter of sympathy to his kin across the water, and offered his home as an asylum for them should they be necessitated to leave Monteagle. The letter was received, but no reply had ever come, and Lord Morgan concluded that his aid was not accepted. He wondered often, however ,concerning their circumstances, and watched the papers closely for tidings of the battles in the Valley campaign. The names of Eleanora's brothers and kinsmen now and then appeared in print, but he did not know until long after of the death of Robert, nor of the burning of Leeton.

In the political arena Lord Morgan was pointed out as the coming man; he was deeply interested in the questions of the day, and besides his Parliamentary duties, was engaged in writing a book upon the Progress of Justice in England, his own efforts on behalf of the abolition of certain criminal laws peculiarly fitting him for the task. For this purpose he spent much time at Morgan Terrace, finding the quiet of the place conducive to study, and the library of generations a valuable mine for research. It was not surprising, therefore, that Lord Neill Morgan's courtship had received less attention than it deserved, nor that his friends had marked him out as a confirmed bachelor. But his friends did not know the story's sequel, which happened thus:

Lord Morgan returned to visit Miss Marshall, whose glowing beauty had, in truth, a fascination for him, and in this last visit he had determined to offer her his hand and heart—to use the conventional phrase—without further delay. He found this more difficult to accomplish than he had anticipated, for the beauty was in a perverse mood, and while she encouraged his attentions, at the same time parried with the vital question until my lord would take no further baffling, and in his own way brought the lady to terms. So he thought! Lord Morgan could not interpret the sparkle of the eye under its drooping lids, but he was surprised, and to speak truth, mortified, to receive a flat dismissal; and upon asking why he was refused, was told that Edna was already affianced to his older and more experienced rival, Earl Roslin.

With a somewhat ruffled temper he took his leave, carrying away with him the remembrance of a certain triumphant gleam in Edna's eyes which told him plainly that such languid wooing as his had received its due, and that she had led him on to propose to her that she might have the satisfaction of wounding his vanity by a refusal of the suitor whom London belles delighted to honor. Lord Morgan, who was not wholly unspoiled by popularity, learned a needed lesson, and Edna Marshall proved for once that women of the world may yet have ideas of love. If Lord Morgan had loved her from the first, she would have become his willing bride, but there was a touch of nobility in her proud nature which refused to accept a half-hearted homage. After his rejection, my lord turned his attention more closely to political matters and to the writing of the book aforementioned, and he forgot in time the wound inflicted upon his pride.

There was one who rejoiced in the present state of affairs, though not wholly divining the cause, and that one was Nurse Gray, who hovered around her master with the devotion of a mother to an only child, and induced him to take his daily rides for his health, to renew his interest in the tenantry and to carry out certain projects for reform which had lagged of late.

He had many visitors, and among the most distinguished of them were one or two of his father's friends, notably England's great statesman, that half-a-century champion of Home Rule and the Established Church, from whom the younger man learned much of that diplomacy which paves the way to successful rule when backed by natural ability and profound scholarship.

While my lord lived and labored in ease and plenty, across the waters the conflict between brother and brother raged, and hearts bled and homes were broken up, and poverty gripped in its relentless grasp those whom he would have joyed to save. Still no word came to him from Charlotte. While he wrote continually upon his coming work, sitting far into the night in his splendid, book-lined study, where no sound came to disturb thoughts, she was amusing the Monteagle children with the stories which helped the little ones forget that they had only potatoes for dinner and not always so many as they wanted to appease their healthy appetites; but some day, so Charlie said, a certain Prince Fortunate would ride that way with a bag of gold, which would buy them enough provisions and clothes to last for many years to come.

One thing my lord did to hasten the Prince's coming and to confirm the children's belief—he sent a draft to Eleanora, which helped to keep the wolf from the door, arriving as it did at a time when Confederate money was becoming worthless, and flour was obtainable only at fabulous prices. But Charlie, dear Charlie! the children's friend, was no longer with them in the mountain home, and the little ones played alone in the north tower room, while in its shadowy corner, draped with the young soldier's crimson scarf, rested the old guitar.

"Ye dinna sing nae mair, my lord!" said Nurse Gray one morning, as she followed her master from the breakfast room.

"True enough, Nursey," he replied. "The next rainy day I'll invite you into the boudoir and sing over the old songs."

"That wad please me mair than a' the fine writin' in the warld, laddie, an' I'm gettin' an old woman noo. Dinna ye mind how wrinkled and bent I am?"

"You are always the dearest woman in the world to me, Nursey," said my lord.

"Na, na; but when're ye goin' to brin' hame the bride, my lord: the place is grown too silent-like an' 'tis time you're settlin' doon."

"So you give your consent at last?" said Lord Morgan, smiling at her earnestness.

"I want the chapel bells to ring afore I dee, for a fine weddin' of a fine lord."

"Then you must choose the bride, Nurse Gray; for I got my dismissal from the one who was to have reigned mistress of my brother's home and mine."

Her indignation was too great at first for words; at length she burst out with vehemence:

"So she winna tak' the best, the bravest man in the land for to wed—mair's the pity for her, my lord. An' are there no' ane other woman worth mair in your een than that proud maid? Ah, my lord, dinna I tell ye her heart was na leal?"

"It seems to be leal to the Earl Roslin, who has been her suitor these five years, and I hear they are to have a fine wedding in London before long," he answered.

"Ye'll na go, Lord Morgan, to let the hussy flaunt herself in her silks and satins before your face?"

"Oh, yes! I shall go and she will look beautiful and walk like a queen, and there will be many fine ladies and gentlemen, and handsome carriages, and a wedding breakfast, maybe. Wouldn't you like to see it, Nursey?"

"Na, na! I winna look upon a bride until you bring ane to Morgan Terrace, my lord, an' I'm a-thinkin' ye're well pleased eno' to let this high-stepping lassie gang another way. But how am I to choose ane for ye, since ye dinna have guests among the women-folk as your brother did? Winna your grand-aunt coom and keep open house as she used to do for ye?"

"My aunt has other matters on her mind at present, and then, too, I'm writing a book, and haven't time for company except those who come for a day or so at a time. But I'll make you a promise, Nurse, when I've finished my book, I'll look for a bride to suit you. Must she be beautiful and tall and stately?"

"I dinna care for her looks, my lord, so she be leal of heart; an' your mother was a 'winsome, wee thing,' not like the grand ane you're talkin' of."

"So she was, Nursey," said Lord Morgan, with a certain softening of the voice; then he added, as if to himself, "a winsome, wee thing, and her eyes, they were bonnie blue."

CHAPTER XXI.

AFTER THE WAR.

Norton Lee was not the man to sit with folded hands, though poverty stared him in the face, and shattered health had lessened his former vigor; but he was still energetic in planning for the support of his family as he had been accustomed from early youth. As soon as he could manage with the assistance of crutches to make the descent of the mountain and get across the river—being rowed by his two oldest boys in that same little boat, "The Nora," which had been the silent witness and often the participant in many of the scenes recorded in these pages, he took a survey of Leeton, which he had not visited in four years, and had seen only from the windows of Monteagle within the past few months of his confinement there from the effects of his wounds.

Slowly and painfully, leaning upon his crutches, the once stalwart farmer climbed the hillside leading to what had been the home of his family for several generations. "Ashes for beauty" best describes the ruins of Leeton as it appeared to the eyes of its master, who stood long gazing upon the blackened chimneys in silent contemplation.

"Well, boys!" said their father at length, with assumed cheerfulness of tone, "I see nothing to be done unless you two take to carpentering and build a house under my direction. If I were as I once was"—and he glanced sadly at his crutches—"it would be an easy matter, but now—you are rather young for the work."

"We can do it, father!" said Norton, drawing himself up to his full height, which was tall for his ten years; and Willie cried eagerly: "Uncle Douglas will help us, he said so; and old Tim can do a good bit of work, father, for all he's so bent with the rheumatism."

Norton Lee smiled into the upturned faces of his boys as he replied:

"I suppose now, if the war were going on—which, thank God! it is not—you, Norton, would be drilling for the army; if you are old enough to fight, you must be old enough to learn a trade, and I want my boys to remember that all work is honest, if honestly done. We'll begin hauling logs to-morrow. Mr. White has a pair of oxen we can get for the asking. It won't be a fine house, we know, but it will be home. Not but your uncle Douglas is hospitable and kind as possible, boys; but he is as poor as we, with less land to cultivate, and we must not continue to tax his kindness longer than necessary."

Then the speaker turned his halting steps in the direction of the family burying ground, and if a few tears gathered in the soldier's eyes as he thought how he had in the beginning of the conflict looked his last—unconsciously enough—upon the silver-haired father and the dashing young cavalier who lay beneath the green turf side by side—if a few tears fell, they were quickly brushed aside; and with his boys, the one on either side, the farmer-soldier retraced his steps to the waterside, and was presently being rowed across to his temporary home within old Monteagle walls. Upon the morrow, as he had said, the work of preparation began, and before many weeks had passed, there was a rude building beginning to be erected upon the foundation of the former mansion. Ferryman White, who had come back to his wonted occupation at the river front, somewhat broken in health and spirit by his experience as a soldier, took more interest in the erection of the new house than in anything since the surrender at Appomattox, and willingly lent his oxen to haul the logs to and from the sawmill recently erected by Peter Vrick, sole manager and proprietor of the same. The kind-hearted Peter also gave efficient aid by selling the material at cost, and the boys worked with a will under their father's direction. Gradually, too, as the story-and-a-half house neared completion, the farm lost its devastated look as old Tim, stirred by his master's presence and forgetful of rheumatic pains, toiled daily in the fields, burning brush and piling up stone until quite an air of industry hung over the place; and when finally the family was installed in the new quarters, no one was more delighted than Tim, who with his wife, the faithful Melinda, the nurse of the old master in his last illness, inhabited the one negro cabin left upon the place where once there had stood a hundred, teeming with busy life and African merry-making.

"The old order changeth," to make way, perchance, for a nobler future, in which the children of the war times were to carve out for themselves that fortune, which was their father's by inheritance. Mrs. Norton Lee and her three boys accompanied the husband and father to the new home, leaving the aged mother with Eleanora at Monteagle, where there were better accommodations in the way of room than in the smaller house on the opposite shore of the Shenandoah; and, in truth, the grandmother could not bear to return to the changed Leeton, for the aged can less easily adapt themselves to changed surroundings than the young. In the sitting-room at Monteagle, then, the bright-eyed old lady, who had been used to rule over a large household since her early youth, sat and knitted quietly through the long hours of the aftermath of life, and at her feet played the "little Sunlocks," as Harriet Lee Lindsay was called from her infancy, the name having originated in Charlie's fanciful brain, as the children had cause to remember. This only child of Douglas Lindsay was, indeed, a spot of sunshine in the quiet, dim old castle. In many ways she reminded Douglas of Charlie as a child playing about the place with Uncle Graeme, whose stern features relaxed into smiles in the company of innocent, happy childhood; but the little Harriet was not so daring as Charlie, and seldom strayed away into the woods alone to visit the fairy dell. Once or twice the young aunt had taken her niece and nephews to see the place and had told them how she had once played there alone, or sometimes with their dear Uncle Robert, who could not see the fairies as she had done, because he would not believe in them—for fairies reveal themselves only to the children who have faith in them, so Charlie said. And she told them, too, of the school she had kept there with Pointer for company. Pointer was quite an old dog now, but he was as devoted to the tiny Harriet as ever he had been to Charlie in days gone by, and guarded jealously the movements of Sunlocks, whom he followed from room to room with pathetic devotion. An amateur photographer had taken a picture of the dog and the child, which Douglas Lindsay had enlarged and sent to Charlotte in that other home at Rockmoor. Since his return from Richmond, Douglas had been engaged in the lumber business, and times were beginning to brighten somewhat for him; yet still the family support was an anxious question in the depressed condition of the country. Ellen Lindsay had remained in Richmond after the close of the war, endeavoring to support herself in various ways, and finally through the efforts of friends in that city had secured the position of matron in a home for aged and impoverished gentlewomen. It was about the same time that Charlotte heard of a position as governess in the Edwards family, and being recommended by Chaplain Lee, secured it without difficulty. But first Charlotte had obtained temporary work on the staff of the —— *Times,* for which she wrote spicy society articles and received small pay. Encouraged by even this meager success, Charlotte Lindsay had ventured to send a few children's stories to a magazine in the North, and had several accepted for publication, but she soon found that it was impossible to support herself by these occasional literary ventures, and again had recourse to teaching.

[*To be continued.*]

Some of the tenures in England are very curious. A farm near Broadhouse, in Yorkshire, pays annually to the landlord a snowball in midsummer and a red rose, at Christmas. The manor of Foston is held by a rental of two arrows and a loaf of bread. An estate in the north of England is held by the exhibition before a court every seven years of a certain vase owned by the family, another in Suffolk by an annual rental of two white doves.—*The Advance.*

The Family Fireside

HIS MOTHER'S VICTIM.

"I DON'T object to children," observed a misanthrope; "it is parents that I hate."

Of course he referred to those parents who love not wisely and not half well enough, whatever may be their professions in this latter respect. When a mother says, "I love my son too well to manage him," it is easy to foresee that that boy will have tremendous difficulties to encounter in the way to becoming an inoffensive grown-up. It is true, we have our doubts nowadays about the truth of the old-time instructive story of the criminal on his way to the gallows, who called his mother to his side, under pretence of imparting a secret, and then bit her ear viciously, to punish her, as he explained to the onlookers, for having let him have his own way when he was a child; but although we cannot believe any longer in terrible examples that go quite beyond the bounds of probability, still, the old saying that Seeing is Believing remains in force, and we have all seen mothers who, without knowing it, are doing their best to unfit their sons for the part that all men are expected to perform in the affairs of life. Maternal bears are supposed to lick their offspring into shape: it is to be feared that too many human cubs have been humored and fondled out of all shape as regards manners and principles by adoring and inconsiderate mothers, whose children will certainly not thank them in the years to come for their bending tender little twigs in the direction in which trees should *not* be inclined. "The best man of all work I ever had," said a housekeeper of much experience in servants, "had been brought up in an orphan asylum. He had never had anyone to spoil him in his childhood, and he had been trained by conscientious officials, and he was civil, and obedient, and honest, and trustworthy. It is my opinion that too much pity is expended on orphan boys: if they have to do without a mother's love, they sometimes escape a good deal of humoring that is the ruination of a boy's character."

This would seem to be a very harsh speech, yet certain it is that in a well-conducted orphan asylum, a little boy's rude speeches are never regarded as wit by those who have him in charge. If he exhibits selfishness, it is not put up with because those who have him in charge love him so foolishly that it is really a pleasure to them to sacrifice their own comfort and convenience to gratify his whims; on the contrary, he is very speedily made to understand that there are others to be considered besides himself; if he is caught lying, he does not hear these departures from the truth spoken of as "little fibs"; in an orphan asylum a lie is called by its biblical name, and it would be all the better for children in genteel families if they never heard it called by any other.

"If I might give that child one slap, I should have no further trouble in teaching her the alphabet," sighed the teacher of an infant school, indicating a backward pupil whose mother had expressly stipulated that her child should never receive the punishment that, in those days, was almost universally meted out for youthful delinquencies. A slap usually hurts the hand that gives it a great deal more than it does the plump little apple-cheek that receives it, but, like the stitch in time, of the adage, it is a power as a preventive. The neglect of study that is followed by a slap; the pert speech that is treated in like manner; the lie; the act of disobedience—all youthful misdoings that find summary punishment close at their heels, are so much less apt to be repeated than those which go unwhipped of justice, that the approving onlooker finds himself disposed to paraphrase a hackneyed quotation, and say:

"The hand that slaps bad children is the hand that rights the world."

C. M.

SERVANTS—HOW TO RETAIN THEM.

By Mary Johnson Shepperson.

SURELY, if with my small family of four, and my many cousins, a delicate mother, and father given to plumbing invasions and "improvements" which fill the house with workmen and dirt, surely if I can keep servants, anyone can. I once had twenty dinner guests—all unexpected save four. My servants have, however, excepting the usual short-timers, been with me from six to eight years—the shortest term about two years. I have no desire to substitute machines, as suggested at a woman's club, for servants.

May I offer these hints?

1. Let one meal help the next. Cook enough potatoes or rice for dinner for next day's breakfast. At breakfast prepare gems for lunch. Canned goods are a boon for "unexpected" meals.

2. Always notice especially any *new* cooking. My cook often gives me pleasant surprises. As for reproof, a friend suggests praising for something first, and then showing how to do the work in question as satisfactorily.

3. Make your house a *real "home."* Let the maids arrange their daily routine, if capable. When ill, lighten the work; just change the programme for two days respectively. "Why, no lady ever asked before if I was comfortable!" said one, when I inquired if she needed another blanket. Gratitude was also won by the gift of a hood to wear when hanging up the wash. Games, books, and, if fond of sewing, patterns, are enjoyed. Occasionally, let them invite some other maid for tea; and provide cheap crackers and fruit for evening callers. I seldom make any difference in my table and theirs. How hard to prepare a nice dish, and then not taste it!

THE GIRL WHO STOLE THE HAIR DYE.

A TRUE STORY.

IN A drug store of to-day work is comparatively light. Medicines are bought and sold, and prescriptions are filled, but the old-fashioned mixing in the mortar and pounding with the pestle are gone. Fifty years ago a druggist's boy worked as hard as the youngsters in "Japhet in Search of a Father," and a man reared in an old-fashioned drug store told us this tale of his early days.

Across the street from the drug store lived a beautiful girl, whose parents were dead, and whose grandmother had spoiled her by every form of indulgence. The girl would frequently visit the drug store, generally in the proprietor's absence, and would often delay her going until the boy was busy and had his back turned to the door. However, other customers loitered near the counter. The boy was not suspicious, and it did not occur to him that so fair a face could have a dishonest owner. Nevertheless, somebody stole a bottle of hair dye, and a second bottle of hair dye, and two or three more bottles of hair dye were missing from the shelf, which led the proprietor to say that the boy must have been very careless. Suddenly it occurred to the boy that the young girl across the way must have stolen the lost articles; and a plan of detection was soon worked out by his active mind.

Taking a bottle from the shelf, he poured out the greater part of the contents and filled up the empty space with an ingenious mixture of glue, mucilage, and whatever was most adhesive. He replaced the bottle on the shelf, and soon missed it, whereon his heart beat with joy. Even should the proprietor reprimand him, he was on the way to success; and the next day he saw the girl looking anxiously in at the window. She came several times, but, seeing the druggist, vanished. A day or two later, grandmother and granddaughter both entered the store, both worried and haggard, both eager to speak to the boy without the knowledge of his employer.

Baring her head the girl showed her locks, and the grandmother expressed her fear that there must be some form of scalp disease. The young medical adviser looked sadly on the once beautiful hair, and pronounced it absolutely necessary to shave the head. Both pleaded with him, but he insisted that nothing else could check the progress of the malady. The grandmother could not bear to see her pet's tresses shorn, and left the store, sobbing bitterly as she went. Her absence opened the way to a parley and the granddaughter, after a burst of tears, said: "Oh! don't shave my head. Wash out this stuff, and I'll pay for all the hair dye I stole."

On second thought, the youthful apothecary did not think it absolutely necessary to shave the head of the maiden, who, whether penitent or not, was certainly alarmed. The foreign substances were removed and the long curls resumed their wonted appearance. When the druggist learned that the stolen goods had been paid for he laughed heartily, and praised his young assistant. The girl across the way never stole any more hair dye, at least not at that place.

Ambition is not a voice of little people.—*Montaigne.*

Church Kalendar.

Feb. 27—Saturday. Ember Day. Fast.
" 28—Second Sunday in Lent.
March 1—Tuesday. Fast.
" 4—Friday. Fast .
" 6—Third Sunday in Lent.
" 11—Friday. Fast.
" 13—Fourth Sunday (Mid-Lent) in Lent.
" 18—Friday. Fast.
" 20—Fifth Sunday in Lent.
" 25—Friday. Annunciation B.V.M. Fast.
" 27—Sunday (Palm) before Easter.
" 28—Monday before Easter. Fast.
" 29—Tuesday before Easter. Fast.
" 30—Wednesday before Easter. Fast.
" 31—Maundy Thursday. Fast.

Personal Mention.

The Rev. Henry W. Armstrong, rector of the Church of the Holy Apostles, St. Clair, Pa., has accepted a call to the rectorship of Christ Church, Palmyra, N. J.

The Rev. Asa Sprague Ashley has changed his address from Sandy Hill, N. Y., to Holy Innocents' Rectory, 105 Ten Broeck St., Albany, N. Y.

The Rev. Wm. Henry Barnes is assisting the Rev. Warren K. Damuth at Calvary parish, Philadelphia, until after Easter. His address is 3962 Parrish St., W. Philadelphia, Pa.

The Rev. Francis B. Blodgett of Lexington, Mass., has accepted the position of Canon at the Cathedral, Albany, N. Y.

The Rev. Geo. H. Clare has resigned charge of the Church of the Holy Comforter, Gadsden, Ala.

The Rev. A. E. Clay of Miles Grove has accepted the rectorship of the Church of our Father, Foxburg, Pa.

The Rev. Charles Steele Davidson, rector of the Church of the Holy Apostles, Windsor Terrace, Brooklyn, has handed his resignation to the vestry, and it was accepted by that body last week. Mr. Davidson resigns because of ill health. The vestry hesitated to accept the resignation, some of its members proposing that a six months' vacation be granted the rector, in the hope that his health might improve. The wording of the resignation, it is said, made its acceptance almost imperative. Mr. Davidson will leave the parish at the end of this month.

The address of the Rev. Henry A. Dexter is changed from New York, to 130 Rush St., Chicago, Ill.

The address of the Rev. John. G. Ewens is changed from Hoboken, N. J., to St. Barnabas' Church, Berlin, N. H.

The address of the Rev. Paul Rogers Fish is changed, March 1st, from Springfield, Vt., to Holy Spirit Rectory, 72 Wurts St., Rondout, N. Y.

The Rev. J. J. D. Hall has resigned his work at Ensley, Ala., and accepted a state appointment as chaplain among the convicts at Flat Top and Pratt City, Ala.

The Rev. Dr. Edward M. Hardcastle, Jr., of Denver has accepted a call to Holy Trinity Church, Pueblo, Colo.

The address of the Rev. H. M. Jarvis is changed from Bluffton, S. C., to Guyton, Effingham Co., Georgia.

The Rev. John Wm. Jones has resigned his position as assistant minister at St. Mark's Church, San Antonio, Texas, and is now in charge of Trinity mission, Point Richmond, Calif.

The address of the Rev. Arnoldus Miller is changed from Vernal, Utah, to Montrose, Colo.

The Rev. Walter Mitchell, who has been *locum tenens* of Christ Church, Macon, Ga., up to Ash Wednesday, should now be addressed at 107 27th St., Newport News, Va., where he is spending the rest of his vacation. He returns to his duties at the University of the South, Sewanee, Tenn., at the opening of the term, March 17th next. Mr. Mitchell was recently called to St. Jude's, Monroe City, Mo., where he served as deacon, but felt obliged to decline.

The Rev. James Sheerin of Cambridge has become rector of the Church of the Good Shepherd, Clinton, Mass.

The Rev. F. C. H. Wendel, who was formerly chaplain of the Tombs prison in New York, has been placed in charge of the chapel of the Transfiguration, East New York.

ORDINATIONS.

Deacons.

Salina.—On Wednesday, February 10th, Bishop Griswold ordered Mr. A. H. W. Anderson, deacon. The Very Rev. W. R. McKim presented the candidate and Bishop Griswold preached. The Rev. Mr. Anderson has been lay reader at Great Bend and Larned, and now becomes minister in charge. He has won the affectionate regard of the people, and already Great Bend is moving to demand his exclusive Sunday services.

Priests.

Chicago.—In Grace Church, Oak Park, on the First Sunday in Lent, by the Bishop Coadjutor, the Rev. W. B. Stoskopf and the Rev. Francis W. Wheeler. The candidates were presented by the Rev. E. V. Shayler. Mr. Stoskopf is curate at Grace Church, and Mr. Wheeler in charge of the Church of the Mediator, Morgan Park.

DIED.

Buehler.—Entered into rest at Harrisburg, Pa., on the evening of February 1st, 1904, Henry Buehler Buehler, M.D., eldest son of the late William and Ruhamah Henrietta Buehler.

Carey.—Entered into rest, at Saratoga, N. Y., on February 16th, 1904, in the 56th year of her age, Catharine North Carey, wife of the Rev. Dr. J. Carey, only daughter of the late Rev. Thos. J. Guion, D.D., and granddaughter of the late Hon. Samuel L. Holmes. Interment at Greenridge Cemetery, Saratoga.

"Blessed are the dead who die in the Lord."

Grosvenor.—At Providence, suddenly, February 16th, Hannah, Sister of the Holy Nativity.

Hoyt.—Fell asleep, in Cambridge, Mass, January 6th, Anna M. Welles, wife of William H. Hoyt, and eldest daughter of the late Thaddeus Welles. Burial from St. James' Church, Glastonbury, Conn., January 9th, at 2 o'clock.

Randolph.—At Alameda, Cal., February 14th, the Rev. Thomas Lyman Randolph, veteran priest, in his 86th year.

Simple, courageous, and true.

INTERMENT.

Shaler.—Thursday, February 18, in Allegheny Cemetery, Pittsburgh, Pa., Augusta Rutledge Shaler, Elizabeth Mason Shaler, and Eleanor Forsyth Shaler, daughters of the late Hon. Charles Shaler of Pittsburgh; who died in April 1903, at the residence of their brother, Col. James R. Shaler, in Colon, Panama. Committal by their brother-in-law, the Rev. J. S. B. Hodges, D.D.

"Father, in Thy Gracious keeping
Leave we now Thy servants sleeping."

WANTED.

Positions Offered.

PRIEST.—A Priest to take New Jersey parish for two or three months during coming summer. Seventy-five dollars a month and rectory. Send qualifications and Churchmanship to "Supply," Living Church, Milwaukee.

A MIDDLE-AGED WOMAN AS NURSE—for small children. Must be Churchwoman. Apply to Mrs. Geo. H. Williams, Beacon St., Fishkill Landing, N. Y.

Positions Wanted.

A LADY having large experience in Institutional work, would like position as matron in children's summer home. References. Address, R., care Sister Rebecca, 67 South Elliott Pl., Brooklyn, N. Y.

CHOIRMASTER and Baritone Soloist (Cathedral experience), desires reappointment. Choral Conductor, Oratorio Soloist, good disciplinarian, communicant, long experience. Brilliant testimonials. "Mus. Bac.," care Living Church. Milwaukee.

CLERGYMAN (Priest), young, married, no children, good reader, energetic worker, desires parish in or near a college town. Address, "Ability," The Living Church, Milwaukee, Wis.

EXPERIENCED ORGANIST AND CHOIRmaster desires engagement. English training. Best references; communicant. Good organ and adequate salary essential. "Diapason," care Living Church, Milwaukee.

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CHURCHES supplied with highly qualified organists and singers at salaries $300 to $1,500. For testimonials and photographs of candidates, write the John E. Webster Co., 5 East 14th St., New York.

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COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

CHURCH EMBROIDERY upon the lines of the best English work. Materials furnished. Price list on application. Address Miss Wells, 417 South Main Street, Geneva, N. Y.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

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A. S. Lloyd,
General Secretary.

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United States Government, cities, railroads, great commercial enterprises, and certain trades pension as a matter of business without tax or assessment. Several denominations guarantee $300. Merchant's Fund of Philadelphia, same. Police and firemen pensions average $400. Principles inculcated by Church inspire, at bottom, all these. Why, then, is the Church behind? First: ignorance of need (we have 400 now on the General Clergy Relief Fund lists to care for); and, Second: ignorance of National Official Fund for Workers (same status in General Canons as Missionary Society for Work) and confusion of societies, and consequent waste and diversion of money. Can't accomplish results in forty or more ways, and all without regard to others' contributions. Obey recommendation of General Convention, viz., "Offering once a year and proportion of Communion Alms."

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GENERAL CLERGY RELIEF FUND, Church House, 12th and Walnut Sts., Philadelphia.

(Rev.) ALFRED J. P. MCCLURE,
Assistant Treasurer and Financial Agent.

BOOKS RECEIVED.

THE CHURCH SCHOOL HYMNAL PUBLISHING CO. Cleveland, Ohio.

The Church School Hymnal. With Tunes. Edited by W. Rix Atwood and Frederic E. J. Lloyd. Mus. Doc. Impression A.

GEORGE W. JACOBS & CO. Philadelphia.

Beacons on Life's Voyage. Brief Answers to Personal Problems. By Floyd W. Tomkins, S.T.D., author of *The Christian Life*, etc. Price, 50 cents net.

J. DIMOND. New York.

Immortality of the Soul. By Alois Von Bauer. Price, 50 cents.

EDWIN S. GORHAM. New York.

The Old Testament. In the Light of the Historical Records and Legends of Assyria and Babylonia. By Theophilus G. Pinches, LL.D., M.R.A.S. Published under the direction of the Tract Committee. Second Edition—Revised, with Appendices and Notes.

THOMAS NELSON & SONS. New York.

Hypatia. By Charles Kingsley. New Century Library. Cloth, gilt top, frontispiece, price, $1.00; leather limp, gilt top, frontispiece, $1.50.

LONGMANS, GREEN & CO. New York.

The Consolations of the Cross. Addresses on the Seven Words of the Dying Lord, Given at St. Stephen's Church, Boston, on Good Friday, 1902, together with Two Sermons. By Rt. Rev. C. H. Brent, Bishop of the Philippine Islands.

THE NEALE PUBLISHING CO. New York.

Be Ye Perfect. A Collection of Brief Devotional Thoughts for Daily Use, Taken in a Large Measure from the Writings of Those Who by Their Uplifting Influence in the Religious World Have Been Efficient Factors in Spreading the Kingdom of Christ Here on Earth. Compiled by Alice Henry Groser.

PAMPHLETS.

The House of Mercy, New York. Forty-fifth Annual Report. 1903.

SUNDAY SCHOOL SERVICE FOR EASTER.

Begin early to practice the Carols. We make five different services for Easter. The service entirely from the Prayer Book, with bright, fresh Carols. They are numbered in our Evening Prayer Leaflet Series as 67 (revised from last year), 71, 73, 77, and 79 (new this year). Samples sent on application. Price, $1.00 per hundred copies, postpaid. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

The Church at Work

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WHEN the "Hutchins' Hymnal" reached a sale of one hundred thousand copies, a few years ago, its editor made a gift of one thousand copies to the Missionary Bishops. He has recently made a similar gift, as the Hymnal has reached its second hundred thousand.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Church Club Organized at Montgomery—Death of F. H. Armstrong.

ORGANIZATION of the Church Club of Montgomery was effected on the evening of the 11th inst., at the chapel of St. John's Church. Colonel M. L. Woods, the temporary chairman, called the meeting to order, and J. L. Cobbs acted as secretary. There are about 80 names enrolled from the two parishes, Holy Comforter and St. John's, and the number will likely go over 100. A permanent organization was perfected by the election of the following officers: W. W. Screws, President; T. Gardner Foster, First Vice-President; J. L. Wilcox, Second Vice-President; T. Weatherly Carter, Secretary; A. S. Woolfolk, treasurer.

THE DEATH of Francis H. Armstrong, for many years a vestryman in the Church of the Advent, Birmingham, and a lifelong Churchman of influence, occurred at his home in that city on Saturday night, February 6th. He is survived by four children and by a brother, and was also related to ex-Governor Thomas G. Jones and to the Hon. Charles Jones of Montgomery. The burial on the 9th inst. was conducted by the Rev. Quincy Ewing and the Rev. Dr. Thomas J. Beard.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

New Altar at Green Island—Death of Mrs. J. Carey.

A NEW ALTAR and reredos, given as memorials to the late Rev. R. J. Adler, for 25 years rector of the parish, have lately been erected in St. Mark's Church, Green Island (Rev. B. T. Trego, rector), and were consecrated by the Bishop on the 7th inst. The altar and reredos are of marble, the latter supported by four granite columns imported from Scotland. Twelve stained glass windows placed in the church last Easter, depicting severally the twelve Apostles, were dedicated by the Bishop at the same time.

THE RECTOR of Bethesda parish, Saratoga, the Rev. J. Carey, D.D., is greatly bereaved in the death of his wife, Mrs. Catharine North Carey, who passed to her rest on February 16th in her 56th year. Mrs. Carey was the daughter of the late Rev. Thomas T. Guion, D.D., who was some years ago a distinguished priest of the Church in New York state.

The burial service was held in the parish church on the afternoon of the 18th. A long line of the clergy followed the vested choir up the nave to the chancel. The office was said by the Rev. Messrs. Frank J. Knapp, curate at Bethesda Church, Henry D. Freeman, and Drs. Enos and Caird. The village pastors from the Christian denominations were present in a body, and the parochial organizations were officially represented. The Bishop of Albany and, as well, the Bishops of Western New York and Springfield, were obliged to telegraph regret at their inability to be present.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Monday Club Formed—Death of Rev. T. L. Randolph.

THE MONDAY CLUB has been formed by the clergy of the Church in Oakland, Berkeley, and Alameda, and will hold sessions on the first and third Monday of each month. Its officers chosen are as follows: President, Rev. William Carson Shaw, Dean of the Diocese of California and rector of the Church of the Advent, East Oakland; Secretary, Rev. O. St. John Scott, rector of St. Andrew's Church.

THE DEATH of the Rev. Thomas Lyman Randolph, veteran priest of the Diocese, occurred on the morning of February 14th at 7:15. Mr. Randolph was born in Newport, R. I., in 1818, and was graduated at Brown University with the degree of B.A., in 1836 and that of M.A. in 1839, after which he took his theological course at the General Theological Seminary. He was ordered deacon in 1841 by Bishop Griswold of the old Eastern Diocese, and priest by Bishop Henshaw of Rhode Island in 1843. There can be very few, if any, of the American clergy whose length of ministry exceeds his own. His earlier ministry was spent in New England as missionary at various points in Massachusetts and Vermont, after which he gave ten years to similar work in Central New York and thirteen years to California, where he was in charge of the mission at Lorin. The funeral service was conducted on February 16th by the Bishop of California, in the presence of many of the clergy, at Christ Church, Alameda, in which parish Mr. Randolph had spent the period of his retirement.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Convocation at Harrisburg.

THE WINTER session of the Archdeaconry of Harrisburg took place in the parish of St. Paul's, Harrisburg (the Ven. L. F. Baker, rector and Archdeacon). The convocation opened with evening prayer, the Rev. R. F. Gibson being the preacher. Next morning ensued a business session, followed by the Holy Communion, and sermon by the Rev. R. L. Chittenden. Mr. W. M. Samble read an address on "The Church an Over-Soul or a Body?" This was followed by a criticism by the Rev. F. C. Cowper; the exegete being the Rev. C. J. Wood on Genesis 11, 10. In the evening the usual missionary meeting was held. The meetings were very full of life and profit.

CHICAGO.

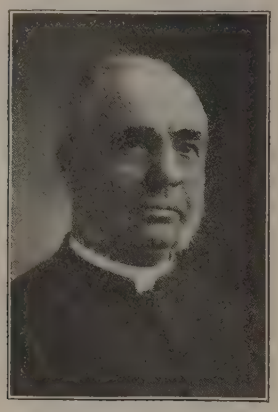
WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Burial of Rev. Dr. Locke—Actors' Church Alliance—City Notes.

IN CONNECTION with the burial of Dr. Locke, there was a celebration of the Holy Eucharist in Grace Church on Tuesday morning of last week at eight o'clock. At 2:30 o'clock the burial service was read by Bishop Anderson, assisted by the rector of the parish, the Rev. W. O. Waters, and Dr. Stires, rector of St. Thomas' Church, New York City, Dr. Locke's immediate successor at Grace Church. Most of the clergy of the city were present and vested, and several who had been intimately connected with the Doctor were in the chancel. The honorary pall-bearers were men who had served the parish as vestrymen or wardens during Dr. Locke's rectorship; they were Messrs. E. P. Bailey, J. H. S. Quick, Jesse Spalding, R. F. Clinch, W. P. Wright, F. F. Ainsworth, J. W. P. Kelley, A. T. Lay, Samuel Powell, H. W. Hinsdale, Ed-

mund Pendleton, G. H. Webster, Edwin Walker, R. B. Gregory, F. B. Tuttle, C. H. ReQua, C. W. Brega, J. B. Mayo, J. J. McDermid, W. R. Stirling, J. E. Owens, S. W. Rogers, N. H. Pierce, Willis Rice, J W. Nye. The active pall-bearers were taken from among the clergy. The church was filled with old friends and parishioners who came to pay their last respects to one who had been their faithful priest and pastor for so many years.

Dr. Locke was born at Sing Sing, N. Y., on July 24, 1829. He graduated from Union College, Schenectady, in 1849, after which he acted as tutor in Virginia for a year. In 1851 he entered the General Theological Seminary, from which he was graduated in 1853. After two years spent abroad he was ordered deacon in Zion Church, Dobbs Ferry, by Bishop Horatio Potter, in September, 1855. He served for one year as curate to the Rev. Wm. McVickar at Dobbs Ferry and Irvington-on-the-Hudson. In 1856 he was called to Christ Church, Joliet, Ill. In 1859 he was called to Grace Church, Chicago, then worshipping in a small building on the corner of Peck Court and Wabash Avenue. Very soon larger quarters were found to be necessary, and in 1867



REV. CLINTON LOCKE, D.D.

the present large and commodious building was erected and soon became the center of religious and philanthropic work in Chicago. During his rectorship more than $1,000,000.00 was raised by the parish, of which it is said that fully two-thirds was for missionary work at home and abroad. Dr. Locke was always zealous for the missionary cause. While at Joliet he established missions at all the villages and towns nearby, and when he came to Chicago, besides building up that remarkable parish of which he was the head, he established the old St. Stephen's on the West side and St. Philip's on the South side, and also gave much needed help to many struggling missions all over the city. Probably his greatest work for Chicago was the founding of St. Luke's Hospital, which he did immediately after the civil war, and of which he was honorary president and chaplain at the time of his death. St. Luke's might well be the monument of Dr. Locke. It began under very small circumstances, a little building on State Street to which the patients at once began to come in such numbers that many had to be turned away. Funds soon began to come in, however, and a site was purchased on Indiana Avenue, where a more commodious building was erected which has since been added to and rebuilt until to-day St. Luke's stands at the head, in proficiency, as a hospital. During the last year in the hospital proper, nearly 3,000 patients were treated, and in the dispensary as many more received medical and surgical aid.

Dr. Locke had a sunny and attractive disposition, a personality which drew men to him. He was quick at repartee, and of him it was well said "his humor was warm and mellow and his wit was always kind." It was a great blow not only to his own people, but to all who knew him, when, nine years ago, he returned from a visit to the specialists of Europe to say that there was no cure for the malady from which he was suffering, and which had silenced his voice. For the last year or more Dr. Locke suffered from heart trouble, and early in the winter it was thought that the end was at hand; but he so far recovered that a trip to the South was undertaken in hopes that the milder climate might prolong his life. This was not to be, and late Friday evening, Feb. 12th, with scarcely any warning and without a struggle he breathed his last. May he rest in peace and may light perpetual shine upon him!

The accompanying illustration is from a later photograph than that printed last week.

A RECEPTION and entertainment was given by the Actors' Church Alliance in the rooms of the Church Club. There were over one hundred people present, including many members of the theatrical profession. Dr. Wilson, rector of St. Mark's Church, made an address in which he outlined the mission of the Church in its efforts to coöperate with the theatrical profession. He said the Alliance had been formed to bring about better relations between the Church and the Stage. He announced that it was the purpose of the Alliance to open permanent quarters at an early date where reading and reception rooms can be provided, so that the theatrical people may congregate there at any time that they desire. Following the address an entertainment of singing and recitation was given.

BISHOP ANDERSON visited St. Chrysostom's Church on Sunday evening and confirmed the largest class in the history of the parish, presented by the rector, the Rev. T. A. Snively. Forty-nine persons were confirmed. As a Christmas surprise to their rector, the congregation had the church redecorated, a new carpet laid, and the kneeling cushions re-covered. Only recently the parish rooms in the basement have been beautified by new hardwood floors and the walls frescoed, so that now the whole interior has been put into complete repair.

THE REGULAR winter meeting of the Chicago Local Assembly B. S. A. was held in St. Andrew's Church on Saturday. The Juniors met in the afternoon. The Rev. W. C. DeWitt, rector of the parish, and others, made addresses. A great development is seen in the work among the Juniors in Chicago. The rector of the parish made a most excellent plea for hard work in the Brotherhood. He said that enthusiasm might be well enough, but patient, plodding labor was the thing that counted. The sermon was preached by the Rev. S. B. Blunt, the new rector of the Church of the Redeemer.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Lenten Services—Convocation at Trinidad.

THE SCHEME prepared by Bishop Olmsted for the Brotherhood of St. Andrew mid-day Lenten services, to be held daily at the Crystal Theatre, on Curtis Street, between 17th and 18th, commenced on Ash Wednesday with the Very Rev. H. Martyn Hart, D.D., officiating. There were present in the theatre about 115 business people, mostly men. The Brotherhood men thought this a very fine beginning. The other speakers during Lent are Bishop Griswold of Salina, Bishop Olmsted, Archdeacon Bywater, the Rev. John H. Houghton, Rev. Fred F. Kramer, Ph.D., Rev. H. R. A. O'Malley. The members of the Brotherhood of St. Andrew have quietly organized the preparation for Lent by circulating printed blotters and cards advertising the noon-tide Lenten services among business houses, railroad offices, and hotels. Besides these services, at the Bishop's desire, union services are held every Wednesday evening in Lent at St. Mark's Church, of which the Rev. John H. Houghton is the rector.

THE BISHOP has just closed a very inspiring and successful mission in St. Barnabas' Church, Denver, of which the Rev. Chas. H. Marshall is the rector. These things all point to an awakening of spirituality within the Diocese, which cannot fail to promote a well-kept Lent, not only in Denver, but throughout the Diocese at large.

THE MID-WINTER Convocation of the Deanery of Pueblo, gathered in Trinity Church, Trinidad, on Tuesday and Wednesday, February 9th and 10th. The Rev. Benjamin Brewster read an admirable paper as a critique upon Dr. Freeman's book, *If Not the Saloon, What?* There was a general discussion of Mr. Brewster's paper by the clergy and laity. Perhaps it has never been the privilege at any Deanery meeting in this Diocese to have as many specialists discuss a paper as occurred during the discussion of this one. Prof. Treat, superintendent of the Trinidad schools, made some very effective remarks on the influence of the school life. The Rev. A. N. Taft, rector of St. Stephen's, Colorado Springs, followed, giving his personal experiences at St. George's, New York, under Dr. Rainsford. Mr. Lindsey, Clerk of the Juvenile Court of Trinidad, also Clerk of the Court of Appeals, discussed the Temperance matter from the standpoint of a practical specialist and quoted data to prove that the controlled camp is the successful method. The Rev. Mr. Hawley, the Presbyterian pastor at Trinidad, would divorce all social life from the religious life of the Church. He did not believe in the Institutional church, and thought it gave rise to great license. Archdeacon Bywater expressed the idea that the Church was large enough and broad enough to throw her arms around her people both young and old. He was in favor of the Institutional church, and would like to see more of them in the West. The consensus of opinion seemed to be in favor of uniting with the Church life, the social life of the parish, and keeping the social life of the parish pure and sweet under the auspices of the ministers and officers of the Church and of Church organizations.

At the afternoon session the Rev. C. H. Andras preached the Convocation sermon, and in the evening occurred the missionary service, at which the Rev. C. H. Andras, rector of Victor, and Archdeacon Bywater were the speakers.

THE TWO new and vigorous missions at Fort Morgan and Sterling and the surrounding county towns have been placed by Bishop Olmsted under the charge of the Rev. Charles Maclean, Ph.D., who will for the present reside at Fort Morgan. These missions were organized by Archdeacon Bywater in November, 1902, and both missions are called All Saints, because they were organized within the octave.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Church Burned at Glastonbury — Death of George B. Spencer—New England B. S. A. Local Assembly.

ST. JAMES' CHURCH, Glastonbury (the Rev. Wilfred H. Dean, rector,) was destroyed by fire an Quinquagesima Sunday. Only the tower remains standing. The fire is supposed to have originated in the cellar, near the apparatus for the steam heating. The Communion service only was saved from the interior of the church. That was rescued with great difficulty by Mr. A. A. Welles. The rector lost his vestments and a number of books. The church was a substantial and pleasing structure, of Portland stone. The building with contents was valued at $12,000, and was insured for $5,000. The services will be continued, for the time being, in the par-

ish house. The loss falls heavily upon the parish.

At Grace Church, Norwalk, the rector, the Rev. James Benton Werner, will preach on Sunday evenings, during Lent, on "Personal Religion." On Wednesday evenings, the subject will be, "The Lord's Prayer." ' He has been induced to give for publication his sermon of Christmas morning on "The Light of the World." Psalm xxxvi., 19.

At Christ Church Guilford (the Rev. Wm. G. Andrews, D.D., rector), Lenten services will be saddened this year by the absence of one who was never willingly absent from any service, nor from any post of duty, the late senior warden, Mr. George B. Spencer, who died January 19th, at the age of sixty-two. He had been in office for about thirty years, and had been a member of the choir, as is believed, for almost fifty, or from boyhood. For years he and his colleague (a descendant of the first senior warden, the brother of Dr. Samuel Johnson), were about as certain to be among the worshippers at the weekly celebration in Lent and at other similar services throughout the year, as the rector. And this regularity of attendance was primarily a matter of conscience, since they shared between them the duty of preparing the altar. As a man Mr. Spencer enjoyed universal confidence and good will, holding various public offices, and showing in all a wise and unselfish zeal for the public good. For a year or two, since the death of an older brother, he had been at the head of a successful business, begun by their father, and now passing into the hands of the third generation. It has always been so conducted as to be confessedly of the utmost value to the community, and so as to unite employers and employed as fellow workmen in a relationship which excited the wonder and admiration of intelligent visitors.

Many Connecticut laymen have been more widely known in the Diocese than Mr. Spencer, but few have better deserved grateful and loving commemoration, and perhaps none have been more deeply mourned by those who knew them best.

A pre-Lenten retreat, for the members of the junior Clericus, was held in Christ Church, West Haven (the Rev. Arthur J. Gammack, rector), on Monday, Tuesday and Wednesday, Feb. 8-10. It was conducted by the Bishop of Vermont and the Rev. Father Huntington, O.H.C.

The New England Local Assembly, B. S. A., held its sixteenth annual meeting at New Haven, Friday evening, Saturday, and Sunday, February 12 to 14th. On Friday evening a reception for the delegates and visitors was held at the parish house of Christ Church. On Saturday, after morning prayer at Christ Church, the address of welcome was delivered by the rector, the Rev. G. Brinley Morgan, D.D. This was followed by a business meeting, the chairman being Mr. Edmund Billings, second vice-president of the Brotherhood. The reports showed an increase during the year of 25 chapters. There are, at the present time, in New England 150 chapters, with a membership of 800, and 400 juniors.

At the conferences during the day, addresses were delivered on "The Principles of the Brotherhood," by Messrs. Frank Westervelt, Christ Church, New Haven, and E. C. McAllister, New England Secretary; "The Outlook," Hubert Carleton, General Secretary; "The Future of the Church in the Boy," "The Junior Brotherhood and the Sunday School," and "Some Reasons Why the Boy Should Join the Brotherhood." A general discussion followed at the final session, at the Church of the Ascension. After evening prayer a meditation, in preparation of the Holy Eucharist, was given by the Bishop of the Diocese. On Quinquagesima Sunday, at 7:30 A. M., at Christ Church, there was the annual corporate celebration of the Holy Communion, and at 10:30, at St. Paul's, the annual sermon was preached by the Bishop.

In the afternoon, there was held, at Grace Church, a mass meeting for boys. The speaker was the Rev. James O. S. Huntington, O.H.C. At 4:30, a conference convened at Dwight Hall, Yale University, when there were discussed: "The Brotherhood's Need of the College Man," by Percy G. White, Gardiner, Me., Secretary College Committee, B. S. A.; "The College man's Need of the Brotherhood."

In the evening, at Trinity Church, the members of the Brotherhood were the guests of the Berkeley Association of Yale University, and Father Huntington was preacher.

GEORGIA.

C. K. Nelson, D.D., Bishop.

Missions at Thomasville and Augusta.

St. Thomas' Church, Thomasville (the Rev. G. Sherwood Whitney, rector), has just enjoyed a most helpful and successful eight days' mission, beginning on Septuagesima and closing on the night of Sexagesima Sunday. The mission was conducted by the Rev. Charles Martin Niles, D.D., rector of St. Paul's Ossining, N. Y., and General Secretary of the Parochial Missions Society of the U. S.; a missioner of wide experience and great power. Several months of earnest and prayerful preparation on the part of rector and people had well prepared the way for a great blessing.

The beautiful, balmy weather for which this famous winter resort is noted prevailed throughout the entire week, while the cottagers and tourists, representing the most cultured and prominent people of our country, helped largely to swell the daily increasing congregations of parishioners and residents. There were four services each day, beginning with the Holy Communion. At 11 an instruction was given by the Missioner on the Manifestations of Our Blessed Lord as exhibited in the Gospels for the Epiphany season. The attendance at this service was remarkably large, many men finding time even at this hour to be present. The children's service at 4 P. M. instructed and delighted a large number of children from every Christian body in the town, while the adults almost outnumbered the children. The missioner was especially happy in this feature of the work and won the heart of every child. The music at the night services was enthusiastically led by the vested choir under the direction of Mr. W. D. Saunders, choirmaster and organist, lately from the Cathedral at Fredricton, N. B.

The missioner, Dr. Niles, is a man eminently fitted for this special work. His splendid physique, manly bearing, and strong, sympathetic voice command at once the attention and sympathy of his hearers. He succeeded from the very start in awakening the interest, arousing the consciences, and touching the hearts of growing congregations. A service for men was held at the Court House on the first Sunday afternoon, which made a deep impression on the large audience of men, many of whom would never have come to the church, but who remained to thank the missioner for his strong, helpful words. In response to an earnest plea on the part of the colored people of the town, Dr. Niles made an address to them on Saturday evening at the Mission of the Good Shepherd (the Rev. S. Kerr, priest-in-charge). The closing service of the mission on Sunday evening was attended by a large congregation, of which fully one-half were men, and was most impressive. The missioner's closing address was strong, tender, and appealing, while the whole aim of the mission was brought home at the end by the congregation standing and solemnly renewing their Baptismal and Confirmation vows. Both rector and people feel that through the blessing of God and the deep spiritual earnestness of the missioner a great work has been wrought both for them and for this community.

In the few months prior to the mission St. Thomas' Church has made many material improvements which added greatly to the dignity and beauty of the church. The tower had been fittingly completed in stone, brick and terra cotta, and a handsome vestibule of

ST. THOMAS' CHURCH, THOMASVILLE, GA.

brick and stone built at a cost of over $2,000. Just before Christmas the interior of the church had been beautifully frescoed in oil colors under the direction of the Church Glass & Decorating Co. of New York, and at the expense of one generous Northern resident who, while not a Churchman, is always a devout worshipper at St. Thomas' during the winter. Now, with this splendid successful mission thoroughly to awaken the spiritual life of the parish, its people feel devoutly grateful to God for His many blessings.

For the past three months the Rev. S. Alston Wragg, rector of the Church of the Good Shepherd, Augusta, has been making active preparations for a ten days' mission to be held in that parish, beginning Sunday, February 28th. The mission preachers will be the Rev. Fathers Hughson and Sill, of the Order of the Holy Cross. On the Second Sunday after Epiphany Father Hughson visited the parish and prepared the congregation for the coming mission. Much interest is being shown by the entire community, and it is hoped that by God's blessing, much good will be accomplished.

INDIANAPOLIS.

Joseph M. Francis, D.D., Bishop.

Parish House at Lafayette.

On Saturday, February 13th, the new parish house of St. John's Church, Lafayette, was thrown open for a parish reception and for inspection. It has been built at a cost of something over $6,000, and supplied a long-needed want in adequate rooms for parish purposes. On the ground floor is a large Sunday School room, a chapel, infant class room, and kitchen. The chapel is large enough for the week-day and Lenten services, and can be increased by other rooms opening into it. On the second floor there are rooms for the Junior Brotherhood of St. Andrew, the Daughters of the King, and the guilds, as well as a suite available for a curate. The building is of red brick, on Gothic lines. In the west front is a stained glass window, the lancets of which, that open into the Sunday School room, have been fitted with art glass by the Sunday School. The design is Christ Blessing Little Children, after Hofmann's picture. The Bishop is to bless the building when he visits the parish the second Sunday in Lent.

IOWA.

T. N. Morrison, D.D., Bishop.

Rectory Robbed.

It is reported that the Rev. R. C. McIlwain, rector of St. John's Church, Keokuk, is loser of a gold watch and a considerable sum

of money by a burglary from the rectory. This is the second instance of such a loss by the same priest.

KANSAS.

F. R. Millspaugh, D.D., Bishop.

Mission at Holton.

The Rev. James Noble, of Holton, conducted a very successful mission in St. Matthews' parish, Newton (Rev. A. F. Randall, rector), Feb. 8 to 14th, deepening the spiritual life and aiding the devotional life of the people. The services each day began with the early Eucharist.

The missioner is a strong and convincing preacher, one who teaches the full Catholic faith without fear or favor. The attendance increased with every service. The Bishop confirmed a class the following Sunday.

KENTUCKY.

New Organ at the Cathedral—Accident to Dr. Minnegerode.

A new antiphoral organ has been erected in Christ Church Cathedral, Louisville. The old Roosevelt organ has been rebuilt and 13 stops added, with all modern appliances and electric pneumatic action. This was made possible by the gift of an addition as a memorial from the Quarries family, old-time worshippers at the Cathedral. The organ as it stands represents a cost of $15,500.

On its completion, organ recitals were given by James Watson, with the assistance of four singers from the choir, on the evening of the 15th and the afternoon of the 16th inst.

An accident that might easily have had very serious results occurred to the Rev. J. G. Minnegerode, rector of Calvary Church, Louisville, on Monday, 8th inst., when he was so unfortunate as to step on a nail in the cellar of the rectory, which running into his foot, caused a wound that became seriously inflamed and gave danger of lockjaw. It is said that the latter danger, however, has now passed away and that there are not apt to be serious results from the injury.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Diocesan Notes—Death of Mrs. Abby P. B. Peck.

The Bishop was the preacher at the Church of the Holy Trinity, Brooklyn, Quinquagesima Sunday. He preceded his sermon with the announcement of the acceptance of the call to the rectorship of the church by the Rev. J. Howard Melish of Christ Church, Cincinnati, Ohio, and stated the rector-elect would enter upon his duties shortly after Easter.

A set of plans has been drawn and adopted previsionally by the vestry of St. George's Church, Flushing (Rev. H. D. Waller, rector), for a parish house. No definite time has been arranged for the erection of this building.

The women associates connected with the House of St. Giles the Cripple, have arranged to launch a very large and interesting enterprise early in May for the benefit of this worthy charity. The fair grounds at Mineola have been engaged and it is expected the women of the parishes throughout the Diocese will coöperate in the success of the affair. Its scope and character have not at this time been fully determined.

The much talked about building of the Church of the Transfiguration, Brooklyn, is now emerging into the field of reality. Plans have been drawn, and under the guidance of the Rev. F. C. H. Wendel, Ph.D., who has recently assumed charge of this Cathedral mission, the erection of the building will, it is presumed, be commenced at an early date.

The parish of St. George's, Hempstead (the Rev. Jere K. Cooke, rector), will celebrate this coming fall the bi-centennial of its organization. Extensive preparations will be undertaken in the months intervening to place the church edifice in the Colonial style of its early days.

Connected with the movement to celebrate the historic age of this parish, are several incidents of note: particularly the interest and the gift of a new pipe organ by Mr. E. H. Harriman, banker, the father of whom yas for some years rector of St. George's. It was while he was rector that the donor of this munificent gift was born in the rectory. It is also intended to increase the endowment fund by the addition of $50,000. Mr. August P. Belmont has agreed on the raising of $25,000 to duplicate the amount as a personal gift.

The members of St. Paul's Chapel, College Point, are much exercised over the resignation of the Rev. Frank H. Church, minister-in-charge, to whom they have become endeared. He leaves this cure to accept the position of curate at Trinity Chapel, Bor. of Manhattan, New York City.

There passed to the rest of Paradise on Ash Wednesday the mother of the Rev. Isaac Peck, rector of Trinity Church, Roslyn, in her home at Flushing. It is singularly noted that the husband of Mrs. Peck passed away on Ash Wednesday sixteen years ago. Mrs. Abby P. B. Peck came from a distinguished ancestry, among whom are numbered many who achieved fame in the Revolutionary War. She was the daughter of the late Timothy Phelps Beers, M.D., an officer of the war of 1812, and later a successful practising physician in New Haven. Mrs. Peck was a grand-daughter of "Deacon" Beers, who was a member of the staff of General George Washington, and was paymaster for the Connecticut troop during the War of the Revolution. Mrs. Peck's grandfather, Judge Mills, was a member of the commission of three which made a treaty with the Indians, by which 500,000 acres of land in Ohio, known as the Fire Lands, were ceded by the Indians to the parties to whom it had been previously granted by the United States government, in compensation for property destroyed in Connecticut by the British during revolutionary raids. Judge Mills later founded the City of Sandusky, Ohio. Mrs. Peck has resided at Flushing since 1848. She was a communicant of St. George's Church, of which her late husband was warden for many years.

The rumor of the probable sale of the property of All Saints' Church seems to have been without foundation. At a social meeting of the workers of the parish last week, the rector, the Rev. William Morrison, said that while it was true that $65,000 had been offered for the property, the vestry had no thought of making a sale and had given the matter scarcely any consideration. The rector read a letter from Bishop Burgess in which the work of the parish was commended and reference made to the parish debt, for which the present rector and vestry had no responsibility in forming. The Bishop said the debt has been reduced, the work of the parish maintained, and the buildings kept in good repair, and suggested a further effort toward the debt reduction.

LOUISIANA.

Davis Sessums, D.D., Bishop.

Lenten Services—Children's Home—New Church for Logansport.

The Church Club has arranged for a series of mid-day services for business men at Grace Church, New Orleans. The services are to begin at 12:15 and to last not longer than twenty-five minutes. The city clergy, interested with some from a distance, including the Bishop of Alabama, will in turn deliver ten minute addresses.

The Children's Home Guild elected the following officers for the ensuing year: President, Mrs. C. Charles; vice-president, Mrs. J. W. Keamey; secretary, Mrs. J. B. Elliott, Jr.; treasurer, Mrs. J. Wilbur; purchasing committee, Sister Mary, Mrs. B. S. Charles, Mrs. Martin; garment committee, Mrs. J. Wilson, Mrs. Spearing; press committee, Mrs. A. W. Roberts. The home is under the supervision of the Sisters of Bethany.

A movement is on foot for the erection of a church at Logansport under the direction of the diocesan missionary, the Rev. Charles Thorp. The people have subscribed $600. The church, owing to the price of material, will cost $2,000. Logansport has been sorely tried by fire. In 1898 a fire consumed all the business houses, 52 in number; in 1901 another fire over the same territory burned up 33 business houses; and in 1902 the town lost its public school by fire. An appeal, endorsed by the Bishop, has therefore been made for outside assistance.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop

Lent at St. Luke's—Interment of three Sisters.

Lenten services at St. Luke's, Baltimore (Rev. Charles W. Coit, rector), will include special courses of sermons on Sunday mornings by the rector on "Penitence," by the Rev. W. B. W. Harrison in the afternoons on "Temptation," and on Monday afternoons by Mr. Harrison on "Missions." On Wednesday evenings is being delivered a course of special subjects by the Rev. R. S. W. Wood, headmaster of St. Paul's School, Rev. D. P. Allison, senior assistant of St. Michael and All Angels' Church, Rev. E. B. Nash, senior assistant of St. Paul's, and Rev. R. A. Poole, rector of St. Peter's, Ellicott City. Friday afternoons the Rev. M. C. Mayo, second assistant in the parish, delivers a course on "My Duty Toward My Neighbor." At St. Stephen's, a branch of the work of St. Luke's parish, Mr. Mayo preaches on Sunday mornings on "Our Lord's Example," and Mr. Coit on Sunday nights on "The Sorrowful Mysteries." Special addresses are given on Friday nights by visiting clergymen.

It was the sad task of the Rev. Dr. Hodges, rector of St. Paul's Church, Baltimore, on February 18th to say the last offices at the grave of his three sisters-in-law, Augusta Rutledge Shaler, Elizabeth Mason Shaler, and Eleanor Forsyth Shaler, daughters of the late Hon. Charles Shaler of Pittsburgh. They died last April at their brother's residence in Panama. The interment was at Pittsburgh, where Dr. Hodges officiated as stated.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Bequest for a Cathedral — Church Opened at Lawrence Diocesan Notes.

The will of Miss Sophia Walker, daughter of the late Rev. Charles Walker, a Congregational minister, leaves the bulk of her property valued at $1,500,000 to the Diocese for the erection and equipment of a Cathedral. The Diocese has ten years in which to accept her offer, and a suggestion is made in the will that a site between Waltham and Watertown be chosen. If it is decided to erect the Cathedral in Boston, it is the wish of the testatrix that her large estate in Waltham be used for "a Bishop's residence, Church school, or some other Church work directly under control of the Cathedral organization," and that $50,000 of the property thus planned shall be set aside as a special fund to keep the grounds and buildings in repair. It is also her desire that her Beacon Street residence in Boston be used for some

purposes in connection with the work of the Cathedral. She bequeathes $5,000 to Christ Church, Waltham, and $1,000 to Episcopal City mission.

Miss Walker was a communicant of Christ Church, Waltham. She was a very quiet and reserved woman, and had very few intimate friends in Waltham. She was a constant attendant at Christ Church and a large contributor. She also gave to the Waltham Hospital and other charities in a quiet way. About five years ago she gave, approximately, $100,000 for the erection of the handsome Walker Memorial Art Gallery at Bowdoin College, in memory of her uncle, and equipped one room in the structure.

The country site upon which she suggests the building of the Cathedral or of the Bishop's residence is known as the old Governor Gore estate, and is, says the *Transcript*, one of the most beautiful in Massachusetts. It covers seventy-five or one hundred acres of woodland and field. The mansion is a distinct pattern of the English country house, such as was built by Sir Christopher Wren, the great eighteenth century architect. It is of brick construction. In the interior many of the original features have been retained, such as the remarkable birds of paradise wall-paper in the drawing-room. All the apartments are very high-ceiled, spacious, and richly furnished.

The new St. John's Church, Lawrence, was opened for service February 14th. Bishop Lawrence preached in the morning, and Archdeacon Babcock in the evening. Several hundred persons failed to gain admission to the morning service, so great was the crowd.

The new church is well located, and a great improvement over the old site. It will seat over four hundred persons, and has a fine hall in the basement for social and Sunday School purposes. The exterior is still unfinished, but the interior is very largely completed, so that the church is ready for use. A reminiscence of the Bishop which he related at the service was, that it was in the old St. John's Church, Lawrence, that he officiated at his first wedding, nearly thirty years ago. The pulpit is a memorial to her husband from Mrs. John Slater, and there are three memorial windows which were taken from the old building.

The progress of this parish is due to the long and faithful service of the present rector, the Rev. Henry Wood.

The Rev. E. N. Bullock was instituted rector of St. Matthew's, South Boston, Feb. 21st, by Archdeacon Babcock, acting for Bishop Lawrence.

The Rev. George S. Osgood has just completed 23 years of service as rector of Grace Church, North Attleboro. When he began his rectorship, the parish had 38 communicants, and to-day it has over 200.

Bishop Lawrence has ordained 111 men in ten years. All but two of these are in practical, active service in the Church to-day. Out of 69 of these (the information being complete in this number) 25 were from the Congregational body, 11 from the Methodists, 4 from the Presbyterians, 3 from the Baptists, 2 from the Unitarians, 2 from the Universalists, 1 from the Swedish church.

The Rev. John W. Suter, of Winchester, is spending the winter in the South.

The opening service of the General Convention to be held in Boston in the fall, will take place in Trinity Church, and the headquarters of the Convention will be in Emmanuel Church, where most of the sessions will be held. The executive committee appointed by the Bishop of the Diocese are making extensive preparations for the coming event.

Following are the preachers for the successive Wednesday evenings at the Church of the Advent during the Lenten season: Rev. Thomas F. Davies, Jr., rector of All Saints' Church, Worcester; the Rev. Prescott Evarts, Christ Church, Cambridge; the Rev. Alfred G. Mortimer, D.D., St. Mark's Church, Philadelphia; Bishop Coleman, of Delaware; the Rev. Joseph N. Blanchard, D.D., Trinity Church, Boston; the Rev. C. LeV. Brine, Christ Church, Portsmouth, N. H.

The Rev. Dr. Addison, of Brookline, has been honored by the National Government of the republic of Liberia with the title of Knight Commander of the Liberian Order of African Redemption. President Gibson sent this honor through the Liberian Consul-General. Dr. Addison has lectured and written extensively in the interests of the black race of Africa. He is one of the board of trustees of the Liberian College at Monravia.

The Rev. Dr. Donald, rector of Trinity Church, Boston, is gradually recovering his former health. He has never suffered from any organic difficulty, but his illness is due to overwork.

The preachers at St. Paul's, Boston, during Lent are the Rev. J. DeWolf Perry, of Fitchburg; the Rev. Morton Stone, of Taunton; Bishop Lawrence; the Rev. E. S. Rousmaniere, of Providence; the Rev. Edward Osborne, S.S.J.E., of Boston, and the Rev. D. C. Garrett, of Chestnut Hill.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Convocation at Ypsilanti.

The Southern Convocation (Dean, Rev. C. H. I. Channer) met as a Sunday School Institute at St. Luke's Church, Ypsilanti (the Rev. Wm. Gardam, rector), on Feb. 11th. The opening sermon was by the Rev. Dr. McCormick. Subjects treated included: The Sunday School—Its Evolution, etc., the Rev. Alsop Leffingwell, Toledo; The Educational Programme, the Rev. C. C. Kemp, Clinton; The Problem of the Religious Training of the Child, Prof. B. L. D'Ooge, Ph.D., Michigan Normal College; The Teacher, the Rev. S. S. Marquis, Detroit; Aim of Sunday School, the Rev. Dr. Clark, Detroit; Encouragements, etc., the Rev. C. L. Arnold, Detroit. An interesting feature of the meeting was the presence of five denominational ministers, two of whom made short addresses.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Accident to Rev. C. P. Dorset — St. James' Church.

The Rev. Charles P. Dorset, of La Crosse, was seriously injured in a runaway on the 11th inst. Both shoulders were fractured and dislocated and his body was badly bruised. Mr. Dorset had just accepted a call to the Church of the Redeemer, Superior, but will be unable to take charge of the work at present.

The Rev. Edwin G. Richardson, rector of St. James' Church, Milwaukee, has been obliged to accept leave of absence until Easter, both by reason of his own ill health and also for reasons growing out of the Baltimore fire, calling him to that city, in which his mother and other relatives are resident. A Confirmation class in process of formation will receive instruction from the Rev. J. F. Kieb, of the Cathedral, who will present it to the Bishop at the time of his annual visitation. Mr. Kieb and the Rev. A. L. Bumpus of St. Mark's Church will take the services for the immediate present, and the Rev. R. G. Noland of Covington, Ky., President of the Standing Committee of the Diocese of Lexington, has been invited to take charge of the parish during the rector's absence.

Mr. Richardson is senior of the city rectors in point of continuous service, having come to St. James' Church in 1885.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Marriage of a Priest—Death of Rev. S. Werner —Men's Clubs.

The marriage of the Rev. August Andren, missionary at Rush City, with Miss Frances Day, was solemnized on the 12th inst.

The Rev. Shurer Werner, rector of St. Sigfried's (Swedish) Church, St. Paul, while on his way home from visiting one of his parishioners on Quinquagesima Sunday, just after evensong, was stricken down with a paralytic stroke which proved fatal. He was removed to St. Luke's Hospital and passed into the rest of Paradise while the city rectors were reciting their vesper office on Friday evening. Prayers for the passing of his soul were offered up. His family were at his bedside during his illness and dying hours.

The body, clothed in his sacerdotal robes, with a crucifix on his breast, lay in state in the church from Saturday morning until Sunday afternoon, when the funeral service was held. The wardens, vestrymen, and male communicants of the church kept vigil, alternating at different hours. Saturday morning the Holy Eucharist was celebrated in the church with Bishop Edsall as celebrant, Dean Andrews as epistoler, and the Rev. E. S. Peake Gospeller. Nearly all the clergy of the Twin City were present. The Bishop spoke with great emotion of the deceased priest, his beautiful Christian character, loyalty to the Church, and his faithfulness in the discharge of his priestly office.

Mr. Werner was born in Sweden, forty-six years ago. His parents were German. He married before he came to the United States, and is survived by a wife, two daughters, and a son.

Shortly after coming to America, Mr. Werner decided to enter the ministry. He studied for orders at Faribault, and was the first rector of St. Sigfried's Church, having been called from Faribault to assume charge. He afterwards removed to Litchfield, but returned to St. Paul six months ago. The present prosperity of his church is largely due to his efforts, and he obtained a wide popularity, both as a preacher and because of a charming personality.

The Rev. Dean Purves of Holy Trinity, Minneapolis, addressed the Men's Club of St. Peter's at the residence of Mr. Spies, on the Life and Work of the late Father Dolling. It was one of the most interesting and helpful talks the club has enjoyed this season. The Men's Club of the Church of the Good Shepherd met at the residence of Mr. Richard Exeley and listened to an address on "The Lenten Fast and its Obligations," by Mr. W. L. Cullen of St. Peter's Church Men's Club.

On St. Matthias' day, the Rev. C. E. Haupt, vicar of St. Mark's Pro-Cathedral, Minneapolis, will conduct a "Quiet Day" for women, beginning with a celebration of the Holy Eucharist.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Gifts at Poplar Bluff.

Holy Cross, Poplar Bluff, is one of the most flourishing missions in this part of the Diocese. At a recent visitation of the Bishop, he blessed a number of beautiful memorials which had been presented during the year. Among them were a pair of Eucharistic lights, four candlesticks, an altar cross, a processional cross, and a pair of vases. A handsome oak lectern, credence, hymn board, alms basons, and a stone font were also consecrated. St. Margaret's Guild has purchased an excellent organ, which is almost paid for in full.

After the little mission had been put on its feet by Dean Porter, the Rev. H. W. Rob-

inson was called, and he soon erected a neat, Churchly building. He began the work on Catholic lines, and since the Rev. Benj. Evans Diggs took charge last Easter, he has built on the foundations laid by his predecessor. Services are being held twice a day during Lent, and the women are holding weekly meetings of a purely missionary character to assist the Auxiliary in its work.

Bishop Tuttle preached before the Missouri Sons of the Revolution last Sunday morning.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Improvements at Lambertville — Lakewood — Perversion of a Priest—Death of Mrs. D. F. Warren.

The accompanying illustration shows the chancel of St. Andrew's Church, Lambertville,

ST. ANDREW'S CHURCH, LAMBERTVILLE, N. J.

with the recent improvements. Besides improvements to the church building, important steps have been taken to enlarge the parish property in other directions, notably the recent purchase of a residence building with large grounds adjoining the church. Eventually this building is to be replaced by a handsome parish hall, the fund for the erection of which is growing rapidly.

The parish house of All Saints' Church, Lakewood, has been enlarged at an expense of several thousand dollars. Bishop Scarborough made his annual visit to the parish on Sexagesima Sunday, when the rector, the Rev. E. E. Matthews, presented a class of twenty-one candidates. There were many friends present to greet and congratulate the Bishop on the 29th anniversary of his consecration. A purse of gold was presented him by some of his warm friends among the parishioners for use in the missionary work of the Diocese, and another gift of $100 was presented through the Woman's Auxiliary of the parish.

On Thursday, January 11, an interesting meeting of the Upper Division of the Woman's Auxiliary of the Diocese was held in Trinity Church, Princeton, whose rector, the Rev. A. B. Baker, D.D., is Dean of the Convocation of New Brunswick.

On Ash Wednesday the Rev. H. E. Gilchrist of Roselle, renounced his priesthood, and was formally received into the Roman Church by the pastor of St. Joseph's (R.C.) Church there. It has been known for some time among the clergy that Mr. Gilchrist was contemplating this step, and his resignation of St. Luke's parish at Roselle, of which he was rector, was placed in the hands of the vestry three months ago, since which time he has been engaged in secular business in New York. He was formerly a Universalist minister, and was admitted to Holy Orders in the Church by the Bishop of Albany in 1891, and was engaged in missionary work in that Diocese until 1897. Mr. Gilchrist has a wife and two small children.

Mrs. Warren, widow of the Rev. D. F. Warren, has given three handsome brass alms basins to Christ Church, Elizabeth (the Rev. H. H. Oberly, D.D., rector), in memory of her late husband.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.
David H. Greer, D.D., Bp. Coadj.

Communicants' League Organized.

The Communicants' League, recently organized, is composed of lay Churchmen from various New York parishes, who practise a weekly attendance at the Sacrament of the Holy Communion. Its object is to increase the number of those who observe this practise, by spreading a better knowledge of the nature of the Sacrament, and a wider realization of the benefits received thereby. Bishop Potter's approval of the League is expressed in a letter as follows: "The Communicants' League is admirable in its purpose and most timely in its conception; may God abundantly prosper its high aim." Bishop Greer says: "You may quote me as being in full sympathy with the purpose of the Communicants' League and I hope that it may secure a more general observance upon the part of Church people of the Sacrament of the Holy Communion."

OHIO.

Wm. A. Leonard, D.D., Bishop.

Lenten Pastoral—Daughters of the King—Lent in Cleveland — Two Churches Opened — Toledo—Cleveland Notes.

In his Lenten pastoral, the Bishop makes five special suggestions to his people for their guidance in keeping the holy season. These are respectively to attend every service appointed, with regularity and earnest desire to learn something through the Holy Spirit regarding the will of God; to make use liberally of private prayer and meditation, reading the Scriptures and also some good book of religious reading, such as *The Imitation of Christ* or Bishop Taylor's *Holy Living and Holy Dying;* to come with loving frequency to the Holy Communion, preparing for it by examination, by confession of sin, and by earnest desire for help; to set aside daily or weekly a sum of money for your Easter gift to Christ; and to do some act of mercy this Lent.

The semi-annual meeting of the Local Assembly of the Daughters of the King of the Dioceses of Ohio and Southern Ohio, was held Saturday, February 13th, at Grace Church, Ravenna. The morning session began with a special service for the Daughters and their friends. The sermon to the Daughters was preached by the Rev. B. W. R. Tayler of the Church of the Good Shepherd, Cleveland, and Holy Communion was celebrated by the chaplain. At the close of the service the Daughters and friends were escorted to the home of Mrs. Robinson, where a delicious luncheon was served. At the afternoon session the roll call showed that seven delegates and twenty-four members of chapters were in attendance from Cleveland, Cuyahoga Falls, Warren, Kent, Akron, and Ravenna. A brief introductory address of welcome by the president was given, and reports followed. That of the librarian was particularly interesting, inasmuch as it emphasized two good things: first, the kindness of the Church papers in giving space to these notices, and, second, the good that has been done by creating the office of librarian and collecting all the papers read at these meetings. At first it was only the purpose to send the papers around to the various chapters in the state desirous of hearing and reading them, but the columns of the Church papers have been the means of applications for certain papers where titles have been mentioned, from the Atlantic to the Pacific Coast; so that what was intended only to be of help among our own, has spread its good work all over the states. The only drawback in this noble work is the carelessness of chapters in not sending stamps for mailing and not returning the papers promptly, as many are always on the waiting list.

Six excellent papers were prepared and read, either by the writer or a substitute, the subjects being "The Daughter of the King in the Sunday School," by Mrs. H. E. Cooke, Warren; "Our Vows," by Miss Juliette Henderson, Cleveland; "Preparation for the Holy Communion," Miss Brenneman, Cuyahoga Falls; "Work With Juniors," by Mrs. H. B. Allen, Cuyahoga Falls; "The Need of Church Education," Mrs. J. F. Fox, Greenville; "Our Duty Toward the Church," Miss Manning, Youngstown. The papers all showed earnest thought and careful preparation, and were most helpful and strengthening to their hearers.

Three invitations were received for the next Assembly, being from St. James', Zanesville, Church of the Good Shepherd, Cleveland, and St. John's, Youngstown. It was decided in favor of the last. After short voluntary addresses, the meeting adjourned, the chaplain reading the pledge and prayers of the Order.

United Lenten services of the Cleveland parishes will be held at Emmanuel Church on Wednesday evenings under the direction of the Cleveland Clericus, the speakers on the several Wednesday nights, beginning Ash Wednesday, being respectively: Rev. Franklin S. Spalding, rector of St. Paul's Church, Erie, Pa.; Ven. Percy C. Webber, Archdeacon of the Diocese of Milwaukee; Rt. Rev. Edward Robert Atwill, D.D., Bishop of West Missouri; Rt. Rev. Leighton Coleman, D.D., LL.D., Bishop of Delaware; Rev. C. E. Woodcock, rector of St. John's Church, Detroit, Mich.; and Rev. Cyrus Townsend Brady, LL.D., Brooklyn, N. Y.

The Church of the Good Shepherd, Cleveland, of which the Rev. B. W. R. Tayler is rector, was reopened on Quinquagesima after having been closed for a month for repairs and renovation. Large congregations attended the services during the day and the evening offerings were devoted to missions. The interior of the church has been vastly improved by the erection of a simple but very Churchly rood screen, thus dignifying the chancel and the sanctuary. The altar has also been raised and a very handsome permanent crimson dossal has been placed behind it. Two seven-branched sanctuary standards have been promised and will be in place at Easter. The walls of the chancel and nave have been very appropriately decorated with handsome ecclesiastical stencilings in green, gold, and terra cotta. A new carpet covers the whole church, a richer and handsomer one being reserved for the sanctuary. It is the rector's intention to renovate the parish house and make it a useful adjunct to the life of the parish, situated as it is in a densely populated community of laboring people. Among the contemplated plans for the parish house is the refitting of one of the larger rooms for a free public reading room and the equipment of a gymnasium in the basement for boys. There are about three hundred saloons within a mile square of the church, and no place of resort for boys and men other than these saloons. The rector's idea is to make the parish house, as well as the church, a centre for doing the Church's work in the Church's way, among a neglected population too often hostile and antagonistic to the Church. The parish is at present weak and poor, but with careful and systematic work a strong centre for sound

Churchmanship and practical Christianity may be built up.

THE NEW Emmanuel Church, Cleveland, was opened for service and a dedication office held on Quinquagesima Sunday. The edifice is a handsome and substantial structure of English Gothic style, built of stone. It stands on the site of the old frame structure that was erected in 1876, which latter building has been removed to the rear of the lot, where it will serve as a parish house until a more adequate building for that purpose may be erected later. It is anticipated that a chapel will also be erected, and space is reserved in the rear of the church for its extension when that shall be found necessary. The church is not yet complete according to the plans, but is sufficiently advanced to make it possible for services to be held. The Bishop officiated and preached at the opening service, while, with the rector, the Rev. W. R. Stearly, there were also gathered the Dean of the Cathedral and the rectors of St. Paul's and Christ Churches.

A LETTER signed by the ten clergy of the Church in Toledo, has been issued to the Churchmen of that city, in which the clergy plead for a halt in the neglect of public worship which they declare to be specially marked in Toledo. They mention these two causes as leading to this neglect: "First, a tendency on the part of the people to think only of their own personal good, basing their attendance upon the question: What benefit shall I derive from going to church? instead of considering the more important question: What can I give to God in the way of worshipping Him in His house and consecrating my whole life and being to His service? Second, the employment of the day in secular matters, whether business, or the care of the home, or, that which is worse, the unrestrained pursuit of worldly pleasure and dissipation." They ask consideration of the great importance of church-going, and ask "last and most emphatically, that all seek at the frequent celebration of the Holy Communion that living and vital union with the Son of God, that spiritual strength and guidance, which He promises and which He died to bring to every humble and faithful servant."

ST. PAUL'S CHURCH, Toledo, during the rectorship of the Rev. Guthrie Pitblado, has made remarkable progress. With the 29 just confirmed, 50 new members have been added. The church and rectory, provided by members of Trinity Church some years ago, have now been deeded to the parish. Mrs. L. C. Colburn gave the rectory, besides a liberal subscription to the rector's salary for many years. The church has been redecorated and repaired, as has the rectory. New stained glass windows, carpets and hangings, altar linens and cabinets, and organ screen, prayer desk, and various other improvements have been added. A young men's club and a Girls' Friendly Society have been organized, and the faithful Woman's Guild (the only parish society that is as old as the church) has put on new life, and the parish is self-supporting, with over 300 communicants.

A QUIET DAY for the clergy was arranged for by Bishop Leonard, and held at Trinity Cathedral chapel on Wednesday, February 10th. Bishop Coleman of Delaware gave the meditations, which were much appreciated by those who had the privilage of being present. A Quiet Day for women was also conducted by Bishop Coleman at St. Paul's Church on Thursday the 11th.

AT THE FEBRUARY meeting of the Church Club of Cleveland, an interesting paper was read by Prof. Henry E. Bourne of the Western Reserve College for Women. His subject was "The Religious Associations of France and Their Relation to Civil Law."

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Death of Rev. George Leslie—Everett.

THE DEATH of the Rev. George Leslie, who was canonically connected with the Diocese of Colorado, occurred on Thursday morning, February 11th, at the Fanny Paddock Hospital, Tacoma. Mr. Leslie was a graduate of the Western Theological Seminary, Chicago, and was ordained deacon in 1882 by the late Bishop Leonard of Salt Lake, and priest in 1884 by the Bishop of Southern Florida. He had been engaged in missionary work in Nevada, Utah, among the Seminole Indians of Southern Florida, in Iowa, and at Victor, Colorado. The burial service was at St. Luke's Church, Tacoma, on the 13th, when Bishop Keator read the burial office and celebrated Holy Communion. The pallbearers were the Rev. Messrs. F. T. Webb, R. D. Nevius, D.D., H. Hudson, and C. Y. Grimes.

THE RECTOR of Trinity Church, Everett, the Rev. John Brann, suggests to the congregation the necessity of special offerings at Easter or earlier, to cover an assessment for street improvements amounting to $250, and work necessary to be done in the guild hall to the amount of $50 more.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Diocesan Missions—New Church for Royersford—Death of Rev. Kemper Bocock—Philadelphia Notes.

SINCE the coming of the Bishop Coadjutor to the Diocese, the sum of $100,000 has been gathered for the promotion of mission work within its borders. Among the first missions which may be assisted by this fund is that which has been named St. Ambrose's mission, which for a number of years has worshipped in a small house at 3340 Second Street, Philadelphia. Ground has recently been purchased and plans prepared by Duhring, Okie & Zeigler, architects, for a chapel and Sunday School building at the corner of Ontario and Howard Streets. It will contain a choir room, office and auditorium on the first floor, with quarters for the Sunday School and library in the basement. The Rev. W. Bernard Gilpin, priest in charge of Christ Church mission, at Sixth and Venango Streets, is also in charge of St. Ambrose's. These missions are located in the manufacturing section of the city and consequently will not become self-supporting for some years.

ST. ELISABETH'S CHURCH (the Rev. William McGarvey, rector), has received recently a pair of brass vases in memory of Julia Ferris; a processional crucifix in memory of Elizabeth Curtis Allen; a corpus for the cross in the chapel of St. John Baptist from the Society of King Charles the Martyr. Candles for use during the year for the high altar and those in the chapels have been presented either as memorials or as thankofferings. This parish is served by the priests of the Congregation of the Companions of the Holy Saviour.

IT IS SAID that among the points of interest in Philadelphia noted in foreign guide books is the Church of the Evangelists (the Rev. Charles W. Robinson, rector). It will be remembered that this is the parish of which the late Rev. Dr. Henry R. Percival was rector for many years and which is unique in its adornments not only from an ecclesiastical but from an artistic point of view. A booklet is being prepared describing in detail the memorials and paintings, so that the many visitors may become better acquainted with this charming little church, upon which Dr. Percival bestowed so much loving care. One could almost imagine that

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this was not a portion of the Quaker City, since the Church of the Evangelists is surrounded by former residents of Italy.

The plan for the rebuilding of Epiphany Church, Royersford, which was recently destroyed by fire, presents a much more beautiful building than formerly. The nave will be what remains of the old building and a chancel added. There will be a stone belfry and a porch added as an entrance. It is intended to have a chapel also in the crypt. All the woodwork and furniture will be of oak. It has been decided to make the church a memorial of one of the most loved men in the Convocation of Norristown—the late Charles Lukens of Calvary Church, Conshohocken, who departed this life on October 30, 1902; who was the friend of all sorts and conditions of men. In life Mr. Lukens was deeply interested in the Church of the Epiphany. Contracts have been given out and work will begin as soon as the weather permits.

The Rev. Kemper Bocock, a writer of some note, and recently connected with *The Church Standard*, departed this life on February 15. He was a graduate of Washington and Lee University, Virginia, with the degree of B.A. in 1876 and that of M.A. in 1877. He was ordained deacon in 1894 by the Bishop of New York, and priest in the year following by the Bishop of Michigan. His diaconate was spent at St. John's Church, Detroit, after which he was successively rector at Darlington, Md., and of Grace Church, Georgetown, D. C., relinquishing the latter in 1899. He was secretary and treasurer of the Christian Social Union at the time of his death. Several of his poems have appeared in the *Century Magazine*. The burial office was at St. Stephen's Church, Philadelphia, on the morning of the 18th inst., and interment at Lexington, Va.

The Bishop Coadjutor visited Holy Innocents' Church, Tacony (the Rev. R. A. Edwards, D.D., rector), on Quinquagesima Sunday and dedicated the many beautiful memorials recently described in The Living Church, among which were nine large windows and a pipe organ which stood in the chapel of the Educational Home. This parish was admitted into union with the Diocese in 1869, and was begun by the late Dr. Millett, then rector of Emmanuel Church, Holmesburg. The Rev. W. William White was the first rector and the present incumbent succeeded him. There is an encumbrance of $7,000 on the property, and a communicant list of about 125.

The pre-Lenten service for the clergy of the Diocese was held on Monday, February 15, in the chapel of the Church House. The Bishop Coadjutor was the celebrant. That of the Philadelphia Local Assembly B. S. A., was held on Monday evening, February 15, at the Church of the Holy Trinity. The chaplain of the Assembly conducted the devotions and made the address. According to the usual custom the parochial retreat was held on Ash Wednesday at St. Clement's Church.

The organ which is to be placed in the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector) is estimated to cost $8,500. More than half of this sum has been contributed.

The Rev. J. O. S. Huntington, O.H.C., will conduct a day of devotion in St. Mary's Church, Locust St., Philadelphia, Thursday, March 3d, at 9 o'clock A. M.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Clerical Union—Church Club—Lenten Services.

The February meeting of the Clerical Union took place on Monday, February 8th, at St. Peter's parish house. After luncheon, a paper was read by the Rev. Dr. McLure of St. Thomas' Church, Oakmont, on "The Church and the Age," which was followed by a spirited discussion long protracted.

One of the best attended and most successful meetings ever held by the Church Club of the Diocese was that of Monday evening, February 15th. It took the form of a dinner, at which the Bishop of Boise was the guest of honor. The place of meeting was the Union Club, where after the dinner Bishop Funsten delivered an address on "The Mormon Problem," and was followed by the Bishop of the Diocese, who spoke on the same subject. Later, a paper on "Current Events in Church Matters" was read by Mr. R. C. Cornelius, one of the club members, and Bishop Whitehead was called upon to give his views on some of the questions discussed in the paper. The president of the club, Mr. John B. Jackson, presided, and presented the speakers.

Another Lent finds the Brotherhood of St. Andrew once more in charge of the noonday services, which are being held each day from 12:30 to 12:50 P. M., in Trinity Church. The music is lead by a choir composed of members of the Brotherhood. The address at the opening service on Ash Wednesday was made by the rector of the parish, the Rev. Dr. Arundel; on Thursday by the Rev. Mr. Patton of Wilkinsburgh, and on Friday and Saturday by the Rev. Dr. White of St. Andrew's, Pittsburgh. The addresses during the week beginning February 22nd will be delivered by the Rev. A. J. Nock, of Titusville, who has chosen for his series of subjects: "Gratitude," "Gentleness," "Love," "Joy," "The Great Proof of Christianity," and "Rewards." The attendance has been very good.

SACRAMENTO.

W. H. Moreland, D.D., Miss. Bp.

The Bishop's Pastoral—Roman Pervert Returns.

The Bishop has issued a Lenten Pastoral to his people, asking that this season be made one of "spiritual revival." "But what mean we," he asks, "by revivals? 'Life over again' is its definition; the revival of something we had before. 'Stir up the gift of God that is in thee' (II. Tim. i. 6). The spiritual life which was given thee at the font years ago, which is low and sluggish—stir that up; revive it."

He names several ways of stirring up the soul's life in Lent.

"One way to keep Lent is by more earnest, secret praying. If every Christian would sign this pledge on Ash Wednesday, to pray to his God oftener, with more definiteness, till Easter comes, what a revival we would have!"

"Good reading is a powerful aid to devotion. Let us have more reading of the Bible."

"Finally, let there be more earnest going to church. Attend the early Communions in the fresh, sweet hours of Sunday morning. Make Lent a forty-days of busy piety, seeking out the poor and afflicted. Cut down home expenditures and table delicacies and let what is thus saved not enrich yourself, but flow over into the empty cruse and barrel of the poor. Deny yourself daily and set apart with prayer a daily sum to be laid on God's altar with thanksgiving on Easter morning.

"A Lent well kept will bring forth a happy Easter."

On Tuesday, February 16th, the Bishop received the submission of Robert Percy Eubanks, who was deposed by the Bishop of Iowa in July, 1902, because of defection to the Church of Rome. Mr. Eubanks made formal renunciation of heresies and errors, in the presence of two of the clergy, at the chapel of the Episcopal residence, and was assigned by the Bishop to the pastoral oversight of Rev. Robert Renison of Trinity Church, Sacramento.

SALINA.

S. M. Griswold, D.D., Miss. Bp.

Death of W. B. Grimes.

The sudden death of Mr. W. B. Grimes from pneumonia occurred at Great Bend on Monday, February 15th. Mr. Grimes was a leading Churchman, and on the Wednesday evening preceding, had given a reception at his home to the Bishop and Dean, after the ordination of Mr. A. H. W. Armstrong. Mr. Grimes was afterward stricken with pneumonia and died as stated. He was one of the organizers, and the first president, of the Kansas City Commercial Club, and for some

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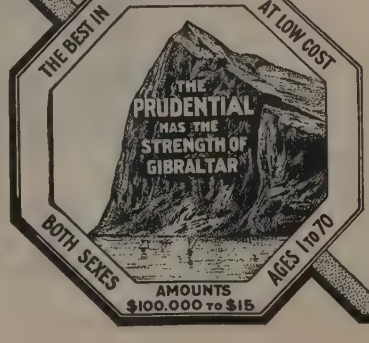

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years was a vestryman of Grace Church in that city.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Death of Rev. Churchill Satterlee.

THE DEATH of the Rev. Churchill Satterlee, rector of Trinity Church, Columbia, and son of the Bishop of Washington, occurred in Augusta, Ga., on the 16th inst., in his 37th year. Mr. Satterlee was deemed one of the most promising of the younger clergy in the South, and had been appointed during the winter as District Secretary for the Southeast on behalf of the Board of Missions. He was born in New Hamburg, N. Y., in 1867, and was educated in Columbia College, where he was graduated with the degree of B.A. in 1890, and at the General Theological Seminary in the class of 1893. In that year he was ordained to the diaconate by the Bishop of New York, and was advanced by the Bishop of Albany to the priesthood in the year following. His diaconate was spent as assistant at St. Peter's Church, Albany, and immediately after his ordination to the priesthood he took charge of Grace Church, Morganton, N. C., in the Missionary District of Asheville, and was appointed Dean of the Morganton Convocation. In 1901 he became rector of Trinity Church, Columbia, S. C., which position he retained until his death. He is survived by his second wife and two children.

Funeral services were held at Trinity Church, Columbia, on Thursday, February 18th, at 4:30 P. M. There was a memorial service at Calvary Church, New York, on Saturday at 9 A. M. Interment was at Wappinger's Falls, N. Y., on Saturday.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Nashville and Memphis Notes.

IN NASHVILLE a movement has been inaugurated by the clergy of the Church to conduct a mid-day Lenten service downtown every day during Lent. At Christ Church the rector has made an arrangement by which he has secured the services for several months of Mr. W. Bradford Roulstone as lay reader, and to assist him in office work. Mr. Roulstone has been a member of the parish for several years, a teacher in the Sunday School, and is now a postulant for Holy Orders, and a student at Vanderbilt University.

THE WOMAN'S AUXILIARY branches of Memphis have arranged to meet with Mrs. Gailor at the Bishop's residence in Memphis on Thursdays in Lent, when talks will be made by the clergy on the following subjects: "The Moral Condition of the World and the Beginning of Missions," "Writings of Apostles and Early Christians." "St. Peter's Life and Character," "The First Epistle," "St. John," "St. John's Life after the Ascension," "The Apocalypse of St. John."

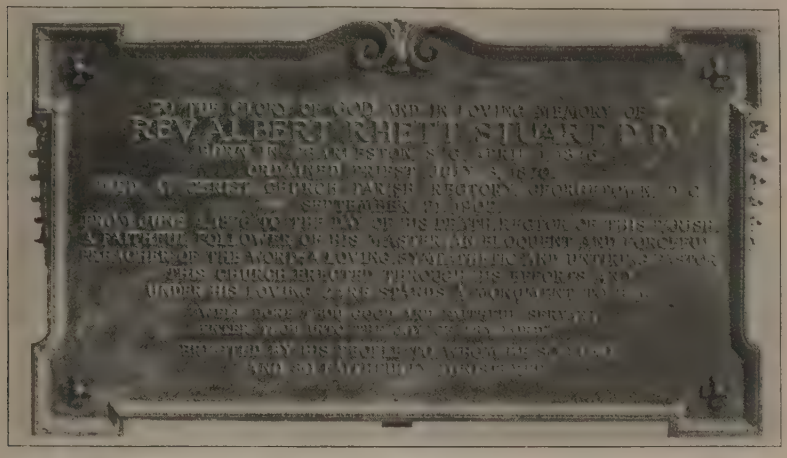
THE USUAL Quiet Day for women will be given in the Cathedral on the feast of the Annunciation, Friday, March 25th. The offerings taken at the "Missionary Teas" will be devoted to the United Offering of the Woman's Auxiliary, and will be credited to all the parishes in the city of Memphis.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Memorial Tablet — Churchman's League Lectures—The Bishop's Bereavement—Gift to St. Paul's—Choir Festival.

THE ACCOMPANYING illustration shows the tablet recently erected in Christ Church, Georgetown, to the memory of the late Rev. Dr. A. R. Stuart. The tablet was made by



the Gorham Co., and is of bronze with letters of special pattern. The tablet is mounted on a Tennessee marble slab, with four crosses in the corners of the bronze. Much satisfaction is expressed at its handsome appearance.

THE CHURCHMAN'S LEAGUE LECTURES will be given on Tuesdays in Lent at 8 P. M., at the Church of the Epiphany, on the general subject, The Mission of the Church. The specific topics and speakers are, successively, "Salvation by the Church," Rev. Arthur S. Lloyd, D.D.; "Civilization Through the Church," Rev. C. Ernest Smith, D.D., D.C.L.;

TIMELY CALLING

HOW A PASTOR SAVED A LIFE.

A man near Fort Gay, W. Va., made an entire failure in getting strength from the kind of food he ate, and, not knowing that the trouble was with the food, kept on losing health until the doctors gave him up to die.

It was supposed to be consumption, because he was wasting away steadily and slowly dying. His minister called from time to time and one day brought a package of Grape-Nuts, thinking from he knew of the famous food that perhaps it might help him. The sick man took it at once, and from that day began to get well. In writing he says:

"I walked to town to-day, 3 miles. Have gained over 40 pounds in about 2 months, and my neighbors don't know what to say. I frequently am told it was as if I am raised from the dead. Everybody here knows of my case, you can tell people to write to the Postmaster or Rev. L. D. Bryan. I will make a sworn statement that Grape-Nuts saved my life." Name given by Postum Co., Battle Creek, Mich.

This is another illustration that where all other food fails one can be brought back to health and strength on Grape-Nuts. "There's a reason."

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SAINT KATHARINE'S, Davenport, Iowa.
A School for Girls under the care of the Sisters of S. Mary. The Twentieth year begins on September 22, 1903. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.
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"The Polity of the Church," Rev. Prof. Henry S. Nash, D.D.; "The Missions of the Church," Mr. Robert E. Speer; "Uniformity of the Church," Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Central Pennsylvania.

It was with deep sorrow that the congregation at the early Ash Wednesday service at the pro-Cathedral heard of the bereavement of their beloved Bishop, in the death of his only son, the Rev. Churchill Satterlee, who passed away suddenly on Tuesday, February 16th, at Augusta, Ga., where he had gone to recuperate after an attack of grip. The Bishop, with Mrs. and Miss Satterlee, left the city the same morning in response to a telegram announcing his sudden death. The deepest sympathy is felt for the Bishop and his family in this their great sorrow; and heartfelt prayers were offered for them at all the Ash Wednesday services. There had already been much anxiety and grief in their home during the winter. In November his son's serious illness called the Bishop to South Carolina; then followed the death of his brother, the sudden seizure of his brother-in-law on Christmas day, illness in his own family, and the severe attack of grip from which he has himself only just recovered.

At St. Paul's Church, on the morning of Sexagesima Sunday, the rector, the Rev. Dr. Harding, unveiled and blessed, in a brief service authorized by the Bishop, two beautiful brass hymn tablets. Just after the processional hymn, the boys of the choir gathered round the pulpit, above which one of the tablets is placed, singing "Songs of Praise the Angels Sang," after which the tablets were unveiled, the rector reading the inscription as follows:

In memoriam
Kendall Cutter Chester
May 30, 1903—June 31, 1903
"They sung, as it were, a New Song."

The tablets are the artistic work of Mr. R. Geissler of New York, and are in keeping with the other appointments of the chancel.

St. Paul's has also lately received another gift through the offering of the Girls' Friendly Society of the parish, on St. Paul's day. This was used to place new and beautiful Prayer Books in the clergy stalls.

The nineteenth annual choir festival of St. Mark's parish was held on Tuesday, evening, February 16th, when its four choirs rendered selections from Gaul's *Holy City*. Stainer's *Crucifixion* will be sung by the senior choir on Monday evening, March 7th.

CANADA.

Montreal Synod—Notes of the Dioceses.

Diocese of Montreal.

The 45th annual session of the diocesan Synod opened Tuesday morning, February 9th, by a service in Christ Church Cathedral. The preacher was the Rev. Principal Rexford of the Diocesan College. Archbishop Bond and the Bishop Coadjutor delivered their charges at the business session in the afternoon. Notice was given of a motion for the appointment of a paid missionary agent at a salary of $800 and an allowance of not more than $200 for travelling expenses. The Treasurer reported that the debt on the Diocesan Mission Fund had been reduced in the year from $12,000 to something over $3,000. The Widows and Orphans' Fund and the Superannuation Fund are not so well off, the debt on each having increased. The unfortunate condition of both these funds appears to be due to the fact that the clergy are not alive to the importance of them or to the precarious position in which they stand. The Rev. L. N. Tucker, secretary to the General Board of Missions, said that out of 22 Dioceses, 17 or 18 had fully met their apportionments for the fund. A resolution was passed congratulating the Bishop of Algoma upon his escape from serious injury in the railway collision at Sand Point, February 9th.

The question of holding a biennial instead of an annual Synod was taken up and lost. The question of increasing the stipends of the clergy was also discussed. After the usual votes of thanks, the Synod adjourned to meet again next February.

Diocese of Quebec.

Bishop Dunn presided at a meeting of the Central Board of the Church Society in Quebec, February 9th. The annual meeting was held in the Cathedral church hall, Quebec, February 3d.—Collections were taken up in the Quebec churches, on Quinquagesima Sunday, on behalf of the general fund of the Quebec Church Society.—The Men's Missionary Society of St. Matthew's Church, Quebec, held the first annual meeting in the end of January. Though only started a year, it seems to be a success.

Diocese of Toronto.

A fine organ has been installed in St. Augustine's Church, Toronto, which was reopened a short time ago after having been closed for several years. Church work in the parish is in a flourishing condition, although the congregation is one of the last to be formed in the city. Bishop Sweatman was unable to preach at evensong, as he intended, after the organ was installed, January 24th, on account of illness. There was an orchestra to assist the choir.

Diocese of Nova Scotia.

A resolution was passed at the meeting of the rural deanery of Sydney at Christ Church, Sydney, January 20th, expressing the belief of the deanery that the division of the Diocese of Nova Scotia would be in the best interests of the Church, and that the present time, in view of the greatly regretted resignation of Bishop Courtney, was an opportune one for the subject to be discussed and if possible effected. A copy of the resolution was desired to be sent to the other deaneries of the Diocese, requesting them to give the matter consideration.—The many friends of the All Saints' Cottage Hospital, Springhill Mines, will be interested to know that a gentleman has offered to give $2,000

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towards a proposed new addition to the building, if the other necessary $2,000 can be obtained before Easter 1904. It is hoped that the conditional gift will not be lost.

St. Andrew's Brotherhood.

AT THE EARLY service, January 31st, the members of St. Clement's and St. Bartholomew's chapters, Toronto, joined St. Matthew's chapter in offering prayers for the success of the Travelling Secretary, Mr. F. W. Thomas, who was recently elected, in his work.

W. A. Notes.

MISS LESLIE, who is at home on furlough from China, has been doing deputation work in the Diocese of Huron. Some of her meetings in the beginning of February had to be cancelled owing to illness.—SO MANY bales were sent on the receipt of the news of the disastrous fire in the Indian Children's Home at Wapuskow, that the branches have been asked not to send any more without consulting the general Dorcas Secretary.—THE PLEDGE asked for by Bishop Ridley of Caledonia, has not yet been officially taken up. —BISHOP AWDRY of Japan writes, thanking the W. A. warmly for the pledge of $500 to pay an evangelistic teacher, but says he fears she cannot be found in Japan, and he will have to make known the need in England.

MUSIC

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

THE RESIGNATION of Prof. Edward A. MacDowell of Columbia University has caused much comment, and not a little regret among those interested in the introduction of music in our colleges and universities as an undergradute study. Mr. MacDowell was called to the chair of music at Columbia about the same time that Dr. Horatio Parker took charge of the musical curriculum of Yale. What has been accomplished, and what is being done in both universities concerns everyone having the welfare of the "native composer" at heart. American colleges have been notorious for their neglect of music, and under the leadership of Harvard, Yale, and Columbia, a great stimulus has of late been given to a study which has for centuries occupied a prominent position in English and Continental institutions of learning.

The causes which have brought about the resignation of Prof. MacDowell are somewhat intricate, and they are best understood by those who are in close touch with the problem he has been trying to solve at Columbia. In a letter to the trustees he is reported to have said: "It is with some chagrin that I have to report the small results my efforts have brought to the development of art at Columbia. The reason for this is obvious. Few colleges in the United States consider the fine arts (except belles lettres and architecture) worthy of serious consideration. The effect of this is very powerful, for most preparatory schools and women's colleges have imitated the universities' neglect of art, and thus the higher education in these institutions becomes incomplete, and materialism chokes out idealism. I have tried to point out the necessity of allowing no student to enter the university without some knowledge of the fine arts. Such knowledge may be very general and not technical. This would force upon the preparatory school the admission of the fine arts to its curriculum. The present ignorance of the incoming student demands a remedy if the courses in the fine arts are to give anything but the most elementary instruction. In order to bring to a focus the art elements existing at Columbia, I proposed that music be taken out of the faculty of philosophy, and architecture out of the school of mines, and with belles lettres form a faculty of fine arts, to complete which painting and sculpture would be indispensable."

It appears that Prof. MacDowell's ideas have not been carried out to his satisfaction, hence his resignation.

At the annual dinner of the graduates of Cornell University at the Waldorf-Astoria, President Schurman thus referred to Prof. MacDowell's attitude: "Mr. MacDowell complains that our colleges and universities neglect art, and in consequence of that neglect they tend toward materialism rather than idealism. There is a fundamental fallacy underlying Mr. MacDowell's position. For him 'idealism' means the study of art, and 'materialism' the study of any other subject or subjects. The student of languages, history, economics, politics, philosophy, mathematics, or science, in this terminology, a materialist. No wonder Mr. MacDowell finds the tendency of modern education is towards 'materialism.'

"Idealism is not, as Mr. MacDowell assumes, the monopoly of the artist. To-morrow is the day on which Lincoln and Darwin were born 95 years ago, and on which Kant died 100 years ago. None of these men had much artistic sensibility; yet Darwin is an idealist in science, Kant is an idealist in philosophy, and Lincoln is an idealist in morals and politics. No, the lack of art is unfortunate, but it is not necessarily materialism."

Mr. Harry B. Jepson, organist of Yale University, is giving a series of weekly recitals at Woolsey Hall, on Monday afternoons. His programmes include the following important works: Bach's Prelude and Fugue in B minor, Prelude and Fugue in D major, Fantasia and Fugue in G minor; Rheinberger's Sonata in C major, and Sonata in F sharp minor; Guilmant's Sonata in D minor; Emanuel Bach's Fantasia and Fugue in C minor; Widor's Fifth Symphony

DOCTOR EXPLAINS

HIS ARTICLE IN THE MEDICAL MAGAZINE ABOUT COFFEE.

One of the most famous medical publications in the United States is the "Alkaloidal Clinic," in a recent number of which an entertaining article on coffee by a progressive physician and surgeon is published. In explaining his position in the matter this physician recently said:

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The entire series, covering a period of eight weeks, is of unusual interest, and cannot fail to popularize and advance organ music in New Haven. Space does not allow of a description of the organ, which is said to rank among the best and largest in the country.

The improvements lately made in the chancel arrangements of Christ Church, Detroit, including the erection of a new organ, have given a decided impetus to the music of the parish. The opening recital on the memorial organ, which was a gift of the Parker family, took place on the afternoon of January 30th. The instrument has three manuals, thirty-eight speaking stops, electric action, movable console, reeds on special wind pressure, and a great variety of composition pedals, pistons, and couplers.

The swell organ is carried up an octave above the usual compass, thereby providing for unusual crescendo effects. The Austin Organ Co. of Hartford have evidently taken considerable pains to make this one of their finest instruments, and that they have succeeded beyond their expectations is the general verdict. Christ Church, Detroit, has for many years been prominent as a musical centre of importance. During the rectorates of the present Bishops of Los Angeles and Long Island, the choir (composed of boys and men) was under the direction of Mr. Felix Lamond, now organist and choirmaster of Trinity chapel, Trinity parish, New York. The present director of the music is Mr. W. Horatio Browne, formerly of Christ Church Cathedral, Louisville, Ky. Judging from the service lists, which include selections from the oratorios and standard cantatas, the choir is kept in a very high state of efficiency. It is encouraging to note in various parts of the country a disposition on the part of church authorities to enlarge defective chancels, build adequate organs, provide suitable choir rooms, and give *necessary facilities* for carrying on musical work, without which little if anything can be done in advancing the cause of Church Music.

The Magazines

THE *Quarterly Review* for January: 1, "The New Socialism," shows that Socialism has learned to be less radical—not expecting its paternalistic ideal to be brought about suddenly—but that it is none the less doomed to failure; 2, "The History of the British Army"; 3, "The Metric System of Weights and Measures," a characteristically British appreciation of the superiority of that system accompanied by unreadiness to favor its adoption; 4, "The Art of the Nineteenth Century"; 5, "Matter and Electricity," a review of recent research, especially in connection with the mysterious phenomena of radium; 6, "Some Tendencies of Modern Sport," points out the increasing tendency of the multitude to consider the watching of professional games from benches to be healthful sport; 7, "One Sçais-Je." Who knows—a review of recent agnostic thought in relation to the influence of Montaigne's Essays and the recent work of Prof. Flint; 8, "Pools, Trusts, and Industrial Combinations in the United States," full of information not elsewhere available; 9, "Mr. Cheevey and His Contemporaries," a survey of parliamentary life early in the nineteenth century; 10, "The Homeric Question"; 11, "The Abbe Loisy and Liberal Catholicism in France," says that the work of this movement is "to create in Catholicism an atmosphere in which the modern world can breath"; 12, "Lord Salisbury and the *Quarterly Review*" a review of the late Premier's contributions to the *Quarterly Review*, 1860 to 1883. There is much meat in this number, and some rather heavy reading.

THE *Edinburgh Review* for January contains 1, "Mr. Morley's *Life of Gladstone*," a close analysis of that statesman's political career down to 1880; 2, "Folklore of Human Life," a summary of recent contributions to that subject; 3, "Telephones in Great Britain," exhibiting the policy of the Postmaster General towards this means of communication, which by the law of the land comes under his control; 4, "The Boer in War and Peace," what seems to be a correct exposition of the Boer's tactics, and of the causes of their effectiveness. His "slimness," or policy of reserve, is accounted for, and the suggestion made that he may not be so acquiescent now as he seems; 5, "Robert Herrick," an appreciation; 6, "New Discoveries in the Forum and the Archæological Movement at Rome," very informing and fascinating; 7, "Franciscan Literature"; 8, "The Tariff Controversy," a careful attack on Chamberlain's arguments and a plea for free trade; 9, "Fahie's *Life of Galileo*," giving a graphic summary of Galileo's career and the truth as to his relations with the Inquisition; 10, "Some Aspects of Modern Geology," concludes that "a sufficiency of time is demanded to render any explanation of geological phenomena conceivable"; 11, "Jacobite Songs," laying bare certain by-ways of history; 12, "Free Trade and the Unionist Party," adverse to Chamberlain's views.

ARRANGEMENTS have just been completed by which Mr. John Fox, the well-known novelist and author of "The Little Shepherd of Kingdom Come," will go to the war in the Far East for *Scribner's Magazine*. The extraordinary interest in his work, which has made Mr. Fox one of the most popular writers of the day, gives unique importance to this announcement and assures for his articles an attention which hardly any other American could command. Mr. Fox is a graduate of Harvard, and was a correspondent in the Cuban War in 1898. He goes at once to the Far East and his correspondence will appear exclusively in *Scribner's Magazine*.

Mr. T. F. Millard, whose reputation as a war correspondent was first made by some of the most striking articles published during the Boer War, will also be in the field for *Scribner's Magazine*, and will accompany the Russian forces.

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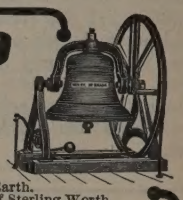

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THE MARCH *Century's* leading article will be a pen picture of "The Paris Bourse" from Cleveland Moffett, with illustrations by André Castaigne. There are only seventy brokers in the Paris Bourse, as balanced against the eleven hundred of the New York Stock Exchange, and the three thousand of London. The Paris Bourse is a government institution, existing and operating under direct government control. The New York and London exchanges are, as everyone knows, private associations, with laws that are binding upon members only because of their voluntary acceptance. Cleveland Moffett's vivid, picturesque style is well known. His story of the life and workings of this "place of maddening bewilderment" to a stranger, this "stronghold of the Seventy, the great financial machine of France," will be well worth the reading. Mr. Moffett is a graduate of Yale, and was on the European staff of the New York Herald for several years. Later he was foreign editor of the New York Recorder, but for ten years has devoted all his time to magazine work.

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THE COLD, WET, long winter has not been our only trouble. We have had earthquakes, too—almost strong enough to push us off this revolving sphere of ours—two tremendous ones that did a large amount of damage, and many minor ones. The last big one occurred about seven weeks ago at half past eight at night, when it was very dark, wet, and cold. It was ushered in by a loud rumbling, screaming noise, and then one's house rattle and rolled and creaked, furniture tumbled about, pictures, books, cups and saucers, etc., came to the floor, and then all was still—except one's knees, which shook for a couple of hours. Our village suffered considerably, but the neighboring market town, Warrnambool, was pretty well wrecked. So severe was the shock that it was felt over 100 miles inland. Last Saturday night (August 29th) we had another, which cracked one of the vicarage chimneys from about four feet from the ground upwards, but I have not heard of any other damage being done. People are full of fear about here, for we dwell in a highly volcanic country, and if one of the old volcanoes were to start, we should feel rather warm and uncomfortable. With the last very big shock an enormous mass of cliff just near Allansford was dashed from its place into the sea, and quite recently large quantities of stuff, like charred coal, have been picked up on the beach at the same spot. But whilst we have had much to terrify us, we have had much to cheer us, and so we thank God and take courage.—REV. F. J. BETTS, in *Occasional Papers of St. Augustine's College, Canterbury.*

IT IS NOT a fancy but a fact stated by several scientists that canary birds may learn to speak. There are several birds in Germany which were taught by their mistresses to talk, and they do it most sweetly, evidently enjoying themselves. Dr. J. Mueller, an ornithologist (bird specialist), heard one speak; he for a moment thought a fairy was talking.—*The Lutheran.*

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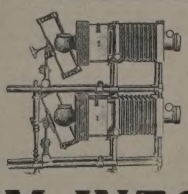

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